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Sailors' Magazine



and SEAMEN'S FRIEND

AMERICAN SEAMEN'S FRIEND SOCIETY.

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CONTENTS

	PAGE		PAGE
The Samaritan of the Seas.....	353	Japan: Kobe.....	377
Our Country for the World.....	353	Connecticut: New Haven.....	378
Editorial Paragraphs.....	354	New York: Sailors' Home.....	378
A Good Captain	360	" The Brooklyn Navy Yard..	379
Social Work Among Sailors.....	363	North Carolina: Wilmington.....	379
The Exploration of the Sea.....	366	Georgia: Savannah.....	380
The Sailor's Rescue.....	370	Oregon: Portland.....	380
Information respecting the Religious		" Astoria.....	381
Work of the U. S. Naval Academy...	372	Washington: Tacoma.....	381
Work Among Seamen.....	373	Obituary: Mr. Thomas McGuire.....	382
Sweden: Helsingborg—Stockholm....	373	Book Notices.....	383
" Sundsvall—Gothenburg.....	374	The Planets for December, 1898.....	384
Denmark: Copenhagen.....	376	Sailors' Home, New York.	384
Belgium: Antwerp.....	377	Receipts for October, 1898.....	384

THE SOCIETY'S PERIODICALS.

THE SAILORS' MAGAZINE AND SEAMEN'S FRIEND, a monthly publication of thirty-two pages, contains the proceedings of the AMERICAN SEAMEN'S FRIEND SOCIETY, and its Branches and Auxiliaries, with notices of the labors of local independent Societies in behalf of seamen, its aim being to present a general view of the history, nature, progress and wants of the SEAMEN'S CAUSE, and commend it to the sympathies, the prayers and the benefactions of the community.

THE MAGAZINE is sent to single subscribers for ONE DOLLAR a year, payable in advance.

Persons ordering a change in the direction of the MAGAZINE should always give both the old and new address, in full.

THE SEAMEN'S FRIEND is issued, annually, as a four page tract adapted to seamen, and gratuitously distributed among them. It is furnished to Auxiliary Societies for this use, at the rate of ONE DOLLAR per hundred.

THE LIFE BOAT, an eight-page paper, published monthly, will contain brief tales, anecdotes, incidents, &c., and facts, mainly relating to the work of the LOAN LIBRARIES issued by the Society. Any Sabbath-School contributing to the Society \$20 for a LOAN LIBRARY may receive fifty copies, gratis, for one year, with postage prepaid.

Provided a request is sent, annually, for the SAILORS' MAGAZINE, it will be forwarded gratuitously to Life Directors, Life Members and pastors of churches in which a yearly collection is taken for the Society.

It will also, *upon application*, be sent for one year to any one contributing at least Twenty Dollars for the general objects of the Society, or to endow a Loan Library.

It is necessary that all receivers of the MAGAZINE, *gratuitously*, should give *annual* notices of their desire for its continuance.

REMITTANCES.

Remittances for the AMERICAN SEAMEN'S FRIEND SOCIETY, in payment of subscriptions to the SAILORS' MAGAZINE, or for any other purpose, should be sent to No. 76 Wall Street, New York City, by P. O. Money Order, or check, or draft on New York, to the order of WILLIAM C. STURGES, Treasurer, or money may be enclosed in a registered letter. Postmasters are now obliged to register letters at ten cents each, when requested. If acknowledgments of remittances are not received by return mail, the Treasurer should be notified at once.

LIFE MEMBERS AND DIRECTORS.

The payment of Five Dollars makes an ANNUAL MEMBER of the Society, and of Thirty Dollars at one time, a LIFE MEMBER. The payment of One Hundred Dollars at one time makes a LIFE DIRECTOR.

FORM OF A BEQUEST.

"I give and bequeath to the AMERICAN SEAMEN'S FRIEND SOCIETY, incorporated by the Legislature of New York, in the year 1833, the sum of—, to be applied to the charitable uses and purposes of the said Society."

Three witnesses should certify at the end of the will, over their signatures, to the following formalities, which, in the formation of the will, should be strictly observed:—

1st. That the testator subscribed (or acknowledged the subscription of) the will in their presence.—2nd. That he, at the same time, declared to them that it was his last will and testament.—3rd. That they, the witnesses, then and there, in his presence, and at his request and in presence of each other, signed their names thereto, as witnesses.

SAILORS' THE MAGAZINE



AND SEAMEN'S FRIEND

Vol. 70,

DECEMBER, 1898.

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For The Sailors' Magazine.

THE SAMARITAN OF THE SEAS.

Dedicatory hymn for the launching of the first American deep-sea mission vessel, by Dr. WM. HALE, inscribed to Mrs. BELLE M. CHARLTON, of Gloucester, Mass.

All hail, thou beauteous vessel,
 Evangel of the seas!
 With hands of blessing on thee
 We give thee to the breeze.

In the name of the heavenly Pilot
 Who came all souls to save,
 We name thee Good Samaritan,
 And send thee o'er the wave.

Then haste, thou white evangel,
 Sweep thou the sea for souls;
 With a searchlight of salvation
 To show sin's reefs and shoals.

God speed, thou noble vessel,
 God speed, thou captain true,
 God speed, ye spars and cables,
 God speed, ye gallant crew.

OUR COUNTRY FOR THE WORLD!

Our country for the world! we sing,
 But in no worldly way;
 Our country to the Lord we bring,
 And fervent for her pray:
 God made her true; God make her pure;
 God make her wise and good;
 And through her may the Christ make sure
 Man's world-wide brotherhood!
 America! America!
 'Gainst wrong thy might be hurled;
 For thee we lift our loud huzza!
 Our country for the world!

Oh, broader than her wide domains
 Be her designs divine;
 And richer than her golden veins
 Her charities benign;
 Firmer than buttressed mountain tower
 Her fixed faith in Thee;
 Her triumphs nobler through Thy power
 Than gain on land or sea!
 America! America!
 'Gainst wrong thy might be hurled;
 For thee we lift our loud huzza!
 Our country for the world!

Great God, our country for the world!
 And all the world for Thee!
 Christ's banner o'er all lands unfurled
 In high expectancy!
 Fair day of God, speed on, speed on!
 Speed truth and peace and love;

Till all below for Him be won
 Who reigns o'er realms above!
 America! America!
 'Gainst wrong thy might be hurled;
 For thee we lift our loud huzza!
 Our country for the world!

DENIS WORTMAN, D.D.

EDITORIAL PARAGRAPHS.

THE N. Y. PORT SOCIETY has issued its eightieth annual report. The corresponding secretary, Mr. BROUWER, says that the Mariners' Church began with a membership of 60, in 1856, and subsequent to that date has received 2,936, mostly sailors, and nearly all on confession of faith. Of these 55 were received during the past year and they were from 15 different countries. Then follow details of the varied work done by the Mariners' Church, under Mr. BOULT, with its attendance of 37,213 during the year, under Miss BORNEMAN and Messrs. MATTSON, KEITH, McCORMACK, HAGGLUND and PODIN, with their preaching, teaching, visiting of ships and boarding-houses, letter-writing, and numberless favors to seamen that cannot be named. The anti-climax of this record of another year's successful work is debt, the contraction of the work and a decrease in the number of the workers. What prosperous church has received an average of about 70 persons a year for about 42 years? What church among the best has shown a better average of consistency among its members than the Mariners' Church? What church has had a higher average of fidelity in its pulpit or a more faithful band of pastor's assistants than the Mariners' Church? What church has been manned and carried on under harder conditions than those the Mariners' Church has encountered? We speak only of the Mariners' Church at 46 Catherine Street, not touching the records of its predecessor for 36 years in Roosevelt Street.

As for expenditures, they are economical to the last degree. The board of directors, in the persons of some of New York's best citizens and Christians, are in direct touch with the work, besides rendering good service at board meetings.

We appeal to the good people of New York to give the old Port Society the means to increase the number of its workers and to raise their salaries. Let them visit 46 Catherine Street, the West Side branch and the Brooklyn branch, and get their hearts moved with the sight of real work among real folks with real results.

People who are taken with the idea (and a good idea it is) of lifting

Cubans and Porto Ricans and the Phillippine islanders to a higher moral and religious plane can have plenty of practice in New York in lifting the sailors of all nations to a moral and Christian experience which would make them a blessing and not a curse in Cuba, Porto Rico, the Phillippines and the world over.

By the enterprise of the Rev. C. E. CHARLTON, of Gloucester, Mass., a Conference of chaplains or missionaries for seamen was held at that place from October 20 to 23. There were present the Revs. W. T. CROCKER, rector of St. Mary's for Sailors, East Boston, A. S. GILBERT, pastor of the Baptist Bethel, Boston, S. S. NICKERSON, of the Boston Seamen's Friend Society, G. L. SMALL, pastor of the Mariners' House, Boston, H. F. LEE, pastor of the Mariners' Church, Philadelphia, E. C. CHARLTON, chaplain of the Gloucester Fishermen's Institute, Mr. JOHN ALLAN, superintendent of the Sailors' Haven, Charlestown, and the Secretary of the AMERICAN SEAMEN'S FRIEND SOCIETY.

The pastors of the Gloucester churches and others welcomed the visitors at Mr. CHARLTON's hospitable board in the Fishermen's Institute, and Thursday evening was given up to general addresses and sociality.

On Friday the Conference was opened by an address by the Rev. H. F. LEE, of Philadelphia, who began work among seamen about thirty years ago. His theme was "The Changed Conditions of Seamen and How to Meet Them." He affirmed that seamen were better educated and better men than they used to be. In view of the change from sailing vessels to steamers the work must be systematic and constant; cards advertising the mission must be liberally used; the mission must be the sailors' post-office, tempting thousands to call at the same place every year for their letters; Bible classes must be organized, as well as evangelistic services, for their advantage; hospitals and ships constantly visited, and the whole work so solidly planned as to tell on the future. As sailors know what good preaching and good singing are, the character of the work needs to improve, and the men who engage in it ought to be consecrated men, and, if possible, establish the church among seamen. Mr. CHARLTON testified that the fishermen of Gloucester were better men as a class than they were thirty years ago.

Mr. JOHN ALLAN, of Charlestown, made an address on Social Work, which is given in full on another page of this Magazine. This gave rise to much discussion, some urging the entire exclusion of entertainments from missions to seamen lest the social swamp the religious,

some allowing an entertainment once a week, some contending that sailors should contribute to it by the singing of songs, and others pointing out a danger in so doing, and still others affirming that there was no danger in so doing. Mr. CROCKER claimed that there is more occasion to blush for the "shore-talent" in mission concerts than for the "ship-talent." One speaker urged that entertainments and religious services should never be mixed, but that a secular program should be secular throughout, and a religious service should be religious throughout.

The Rev. GEORGE L. SMALL next engaged the attention of the Conference in a paper on the "Value of Music in Missions." The general opinion seemed to be that Mr. SMALL's argument for a higher quality of music and words in sailor missions was valid, but the difficulty of getting it was pointed out.

At night a gospel service was held, and the Rev. A. S. GILBERT preached to fishermen and others, and the Rev. G. L. SMALL made an address.

On Saturday the Secretary of the AMERICAN SEAMEN'S FRIEND SOCIETY addressed the Conference on "The Outlook for Sailor Missions in the World." The outlook covered the following topics: the number of seamen, their character, industrial condition, moral exposure, and the indifference of shipowners to their condition; Sailors' Homes; the missions to seamen in Great Britain, Germany, Scandinavia, and the United States; the AMERICAN SEAMEN'S FRIEND SOCIETY and the outlook for it as an interdenominational society; its outlook in the matter of money; the character of its missionaries and work; the outlook for legislation in behalf of seamen; state of religion in the U. S. Navy; the prospect of commerce in American bottoms; and the falling off of the local support of missions in almost every sea-port. The speaker encouraged interruptions and was plied with questions, all of which added interest to the occasion. So far he has been unable to find time to comply with the request of the Conference to write out and publish his address. In it there were some discouraging views taken, especially in regard to the amount of money given to the national society or to local missions, but the warmest eulogy was pronounced on the chaplains to seamen, who, in out-of-the-way neighborhoods of sea-ports, largely forgotten by both the church and the world, are doing Christ's work with real results.

A useful discussion followed, in which many participated, after which the Rev. A. S. GILBERT, of Boston, preached a sermon.

At night Mr. ALLAN gave a bright address on Service, the Rev. A. A. SHIELDS, of the P. E. Church of Boston, made an earnest talk for sailor missions, and seamen gave striking "testimonies."

On Sunday morning the delegates to the Conference occupied Gloucester pulpits, and held a service at the Fishermen's Institute both in the afternoon and evening; seamen's "testimonies" moving many hearts.

Resolutions of thanks were cordially passed recognizing Mr. CHARLTON's enterprise and hospitality, and the full reports in the Gloucester press of the work of the Conference.

So ended a conference of "the men behind the men behind the guns" as chaplain CHARLTON called its members. It is a happy designation; behind the sailor in the merchant service or the navy is the chaplain, who labors to make him a good man who will do more and better than the brave man in battle or danger; who will, in short, be strong in the Lord and victorious in the strife against sin and vice.

The members of the Conference were so strengthened and instructed by it that a committee consisting of the Revs. S. S. NICKERSON, W. T. CROCKER and W. C. STITT was appointed to call another in October, 1899, to meet in the city of Boston.

RECENTLY we were asked if seamen were not "silly" to permit themselves to be robbed of their wages, influenced for evil, and kept in money straits all the while. Yes, but not any more so than landsmen who do the same, many of whom are in good families, are of good education and defy restraints which for sailors do not exist. Suppose seamen were paid all they earn, at proper intervals, with no abatement for advances, and were free as other men are to go, unmolested by crimps and vampyres, to an honest boarding-house, and to avail themselves of the little public opinion engendered in a ship's fore-castle for months and in a boarding-house for a week, to strengthen what is left of a character that has met countless temptations; they would indeed be "silly" in a measure approximating the silliness of landsmen who expose themselves to the risk of being fleeced. Of course, in the case of both sailor and landsman, drink is apt to be an element to be taken account of, and a drinking man is both silly and sinful, ashore or afloat.

In mitigation of sentence it may, however, be pleaded for the sailor that outside of religious and philanthropic efforts to aid his best manhood, its conditions have a tendency to weaken it, and are bad conditions compared with those of most workingmen. Call him silly, but remember that he often lacks the strengthening sensation of a bank-account or even of a dollar in the pocket; that his wages for a voyage are often nearly used up before it is taken; that he is depressed by being forced to sea largely "to pay for a dead horse;" that he is the

victim of a system of shipping which puts him into the hands of crimps whose toll-taking or blood-money necessarily corrupts their character and hardens them into Shylocks; that he is exasperated by finding the law always put into execution against him when he violates it, and rarely put into execution when its violators are the men who force him to ship on their terms, or when they are the men who control him at sea; that in defiance of law and of men paid to enforce it, the sailor returning to port is met by boarding-house runners, is often drugged with bad liquor, and forced again into conditions which repeat the treadmill story. Silly? Of course he is. But wise and wisely-charitable are they who sympathize with "poor Jack," and would help him to be a man with a man's "No" to every seductive influence.

THE following Annual Reports of this Society are needed to complete sets in public libraries: namely, the Reports for 1842, '43, '44, '46 '52, '57, '58, '59, '60, '61; 1890, '91, and '96. The Boston Public Library is the last solicitor, and all the reports it called for could not be supplied.

Please send the above to this office and thus help us to supply the demand.

WE had the pleasure of attending a meeting in Library Hall, New York Navy Yard, on November 1, called for the purpose of interesting the sailors in establishing a branch of the Young Men's Christian Association in the United States Navy. It was addressed by the Rev. RICHARD C. MORSE, Secretary of the Y. M. C. A., by Captain MERRILL MILLER, U. S. N., and by chaplains W. S. HOLWAY, D. H. TRIBOU, W. G. ISAACS, and R. E. STEELE, of the navy. A letter from the Hon. JOHN D. LONG, Secretary of the Navy, was read, in which he heartily endorsed the movement, and the names of officers of the navy were mentioned who were in favor of it.

The ultimate object is to have a building outside of the Navy Yard in which the sailors can have club rooms, meals, refreshments, a night's lodging, reading, gymnastic and smoking rooms, and innocent games. It is hoped that, whether sailors are Christians or not, they will join the Association and make it self-sustaining, by subscribing \$6 a year each, and paying for all they order in the Association building. Underneath the project are Christian motives, and religious services in the building will be held, at which, of course, the attendance will be voluntary.

The SAILORS' MAGAZINE gives a God-speed to this movement, and,

despite obstacles in its way, does not see why it should not prove a great success in the hands of men who are not accustomed to fail. A part of that success will depend on throwing responsibility on the sailors themselves, and on the efforts of the naval chaplains to stir their enthusiasm. Both of these elements of success seem to be largely in evidence.

IN regard to the crew of the wrecked steamer *Mohegan* the testimony is that "they worked nobly, shouting 'Save the women,' 'let the women in that boat!'" Some months ago the steamer *Delaware* was burned, and its crew showed perfect discipline in saving life. This is the usual and the normal story. Exceptions only prove the rule. If vessels would take trained sailors and no others in their crews, the exception would be a negligible quantity.

To tell of all the Christian work which has received its initial impulse from a sailor would require the writing of a book. Bishop McCABE, of the M. E. Church, writes us that pastor HEDSTROM, of the Seamen's Bethel, New York, brought JOHN P. LARSEN to Christ, and that JOHN P. LARSEN planted the Methodist missions in Scandinavia; these in turn leading to the planting of Methodist missions in Finland and St. Petersburg. Freely the sailors have given, let them as freely receive.

LOAN LIBRARIES. The master of the *Sunlight* writes of No. 8,579:

I found the library on board when I joined the *Sunlight*; how long it had been on board I do not know. I have also received a new library and am much obliged. When I arrive back (God willing) I shall call on you.

The master of the brigantine *Ora* writes of No. 9,869:

It has been distributed amongst the crew and officers and I have enjoyed it very much myself. Thanking you kindly for changing it for a new one, which I will take good care of.

The captain of the schooner *Anne Lord* writes of No. 9,950:

I have had one of your libraries on board for more than a year and have read the books it contains with much interest and profit. It has also been read by the members of the crew. I would like to change it for another.

The steward of the schooner *Emma S. Briggs* writes of No. 9,972:

It has been on board three years, and has been appreciated by all.

A sailor on the ship *I. F. Chapman* writes of No. 10,290:

Captain KENDALL put me in charge of the library you very kindly furnished this ship, and in returning it would like to thank you in the name of the ship's company

for the many pleasant hours it has afforded us. Many times after spending a very fatiguing watch on deck we would come below and succeed in diverting our thoughts into very pleasant channels by means of it. So thanking you again and hoping for future favors.

The wife of the captain of the barkentine *St. Lucia* write of No. 10,336:

As regards the libraries on board ship, I can speak for them, as I sailed thirteen years with my husband and always took great pleasure in giving the books to the sailors and reading them myself. I have spent many lonely hours thinking them over and have found them most always excellent books. Bible History simplified as for children, I think would be a good book to add. I have a little nephew, thirteen years old, who has one, and he never tires of reading it and hearing it read. I find sailors as a rule like children. Do not get discouraged; let the good work go on. I carried many tracts to the West India Islands and gave them away, and always they were eager to receive them. I look upon them as seeds sown by the way. Hoping this may encourage you a little.

The master of the brig *Morley* writes of No. 10,337:

I have read it and found some very interesting and useful reading in them. As I am about to leave the brig for a voyage I think I will not have it changed. As the captain going the voyage has not read the books, they will be new to him. With best wishes for the Society.

The master of the ship *S. P. Hitchcock* writes of No. 10,399:

Please accept the thanks of myself and crew for the use of it.

For The Sailors' Magazine.

A GOOD CAPTAIN.

BY THE REV. JOHN H. EDWARDS, D.D.

He was a tall, spare, seamanlike man, who looked as though he had seen a score of years, at least, battling with wind and wave. We found him handy with sail or oar on the usually peaceful waters of the Bras D'Or lake, in beautiful Cape Breton. He had saved his wages as seaman on many ships, in all parts of the world, and now had a snug home with no debt on it, and a little family for whose support he was glad to serve his tourist patrons who wished to sail or fish or go from point to point. He had told us some of his yarns, and promised to tell us about the

last voyage of his favorite captain. It was a plain story of common seagoing life, and so was perhaps more fitted to be of some use to ordinary seamen than more stirring accounts of battle or wreck.

One bright, calm day we were sitting side by side looking over the almost unruffled surface of the lake, when he began:

"Yes, he was a good captain, a straight Christian man. There's plenty of hypocrites among them that go to sea as well as upon land, but he wasn't one of that sort.

"I was second mate on his ship the last voyage he made. We sail-

ed out of New York on a trip round the world. When we was off Sandy Hook he called the men together and said to them: 'We are going to be together on this ship a good spell, and I hope we'll get along well. You will have good usage, good food, and good care when you're sick. If the food isn't right, don't go to the cook, but come straight to me and I'll see it made right. You'll find me fair and square; but I don't like swearing, and we'll try to sail this ship without any. I believe in God, and that He will take care of us on the sea same as on shore, but we ought to remember Him and keep His day on board ship as well as on land where we can go to church. So, I'm going to have prayers in the cabin three times a week, and Sundays we'll have a little extra service with some good singing. I'd like to have you all come when you're not on watch; but none of you will be obliged to come if you don't want to.'

"Well, he was as good as his word. He was a first-rate sailor, and everything had to be done just so, but he treated his men as he said he would. He wouldn't have them called anything out of their own names, no hard, vulgar abuse, you know.

"Three times a week he had prayers down in his cabin, and all hands was invited to come. His family sailed with him and was always there. He had a rare good Christian wife, who kept the men from swearing and always looked after them when they was sick. She made a bed quilt that voyage of seven hundred and seventy-six pieces. The oldest daughter played the organ. We had good strong voices among the twenty-five men, so that we would almost start the deck when we sang those Moody and Sankey hymns.

"But I'm sorry to say some of the men made fun of the captain and his religion. They wouldn't come down, but would fiddle and sing and dance on the main hatch when we was at prayers. I've seen the captain on his two knees praying for 'em, with the tears running down his cheeks. He was a true Christian and a lovely man. I respect him to this day.

"What set some of the men against him was what happened Christmas day. The captain was Scotch and didn't think much of Christmas; but several of the men was English and some were Catholics, and they always made a lot of Christmas at home. Well, that Christmas we was having heavy weather and there was plenty to do and the captain kept us pumping all day. The men never forgot it. Then there was one of them that caught two benitos on Sunday, and wanted to have the cook fry them for him. But the cook had orders not to do it. The man asked if he could go into the galley and fry them himself, but the captain said 'No; there's no need for it. You all have good food and plenty of it, and can fish Mondays, if you want. I don't allow anybody on my ship to do what I wouldn't do myself.' So the fish had to go overboard. He was that strict about keeping Sabbath, but the men didn't like it. The captain talked kindly to them. He says, 'All through the Bible from Genesis to Revelation I am told to keep the Sabbath, but I don't find anything about keeping Christmas. I'm sorry you lost your Christmas, though there's no Bible for it; but the work had to be done, the weather was so nasty.'

"The captain was honest if he was so strict, and I took his part. That got those men down on me. I was strong in those days, and

one day I said, 'If any one of you fellows wants a crack at me, you can have it;' but none of 'em tried it.

"That was a new ship and the captain wanted to have her do her best. Off the River Plate she had all sail on when a gust struck her and she lost her to'galla'n mas' as quick as that (snapping his thumb and finger). We had two hard days' work to rig another, but went on fine after that. Every Sunday morning the captain would take an armful of religious books and papers and invite the men, all except the man at the wheel and the officer of the deck, to come down to service. He used them well and before we got to port he would give us good advice, like a father talking to his sons. 'Keep away from bad company, give bad boarding-masters a wide berth, and keep your money. If any of you will agree not to use any more tobacco, which never does nobody any good that I can see, I will knock off his account all his bill for tobacco since we sailed.' But none of us took up with the offer. The sailor gets lots of comfort out of his pipe at sea.

"Well, after we left Hong Kong the captain got sick. The weather was pleasant down into the China seas, but the monsoons were changing from north-east to south west, and it was terrible squally. One day it grew black as ink down in the south-west, and the mate says to me, 'There's something coming; lookout for it!' I told the men to get a move on them and take the sails off the ship. We took down everything but the fores'l and the fore and main tops'ls. I had the men stand by the tops'l halyards, and when the squall came I sung out, 'Let it go!' When it struck her, it rolled her over on her side so that it tumbled the steward out

of his berth. The captain, sick as he was, got up and came on deck without stopping to dress, looked around and saw that all was snug, turned around and went below without saying a word. He never came up again.

"Down in the Straits of Sunda we got ashore and were on a mud bank two days. The straits were full of pumice stone from the great eruption of the Krakatoa. It was like so much field ice, and we had to plough our way through it.

"When we got outside, the captain grew very sick and died nine days from Java. We determined to keep his body and carry it home. The carpenter made a box of teak wood planks, and we caulked the cracks with white lead and strips of blanket, and then nailed sheet lead over them. We filled this with three barrels of brine which we made from the salt on the beef and pork aboard. Except doing this, there was nothing done on the ship for three days after the captain died.

"We had a pleasant voyage around the Cape of Good Hope, with the studd'n-s'ls set on both sides and the yards squared for sixteen days, and we didn't have the rackings off once. Before we got to New York I had the men put two coats of China wood oil on the decks, spars and everything till the ship fairly shone. When we got into port she looked like a fiddle. The pilot said he hadn't seen such a vessel in two years. The captain's body came out sound though withered up some, and we was glad his friends could have it to bury among his own folks. He was a good man, and I should have done better if I could have sailed with him again, instead of going to California to try my luck."

For The Sailors' Magazine.

SOCIAL WORK AMONG SAILORS.

BY JOHN ALLAN.

The following paper was read at the Conference of Sailor Workers, held at Gloucester, Mass., October 20-23.

The true and all-important aim of a sailor's mission is the salvation of souls. To that end it owes its existence. While, however, it is true that a mission for seamen would fail in its true end if it offered ever so many inducements and left out the spiritual or strictly religious element, it may also be true that it would but partially succeed were the strictly religious element the only one there. I say *strictly* religious, for I firmly believe that all our various phases of legitimate work may be part of God's work, as we can learn from the study of the life of Christ.

We are told by St. Paul that our bodies are temples of the Holy Ghost, and that we are to glorify God in our bodies as well as in our spirit. Therefore everything done to destroy or impair the usefulness of our body will be detrimental to our spiritual life, just as the house we live in, if allowed to go to waste, will injure the health of the occupants. So everything done to strengthen and purify and keep whole our body will greatly help us in our spiritual life and work. A confirmed dyspeptic is apt to make a very poor minister, or anything else. The Young Men's Christian Association and other Christian organizations have long ago come to recognize this fact and have established gymnasiums for the development of the physical, which is one of God's good gifts to us all. If this be true of the physical, it is also true of the social part of our nature.

But some one may ask, What have social gatherings and entertainments and suppers, and such things, to do with a church or religious institution? Well, nothing, strictly, as we belong to the church, or ought to belong to the church, for the purpose of worshipping God and saving our fellow-men. But a sailors' mission is not simply a church; it is as much a home to the sailor while in port. It is not intended merely for use once a week, or on a certain hour each day, but it is open seven days in the week, just as every home is open to the family that dwells in it.

Now, what kind of a home would it be with nothing in it but religious exercises,—no book but the Bible, no conversation but that of heaven, no laughter and jollity and fun? Better, a million times, it is true, than a home with lots of books and no Bible, and with nothing but frivolity and fun. But we have not yet reached heaven; we are still on the earth; and such a home, to say the least, would be rather monotonous, especially to young people endowed with physical, social and mental wants, as well as spiritual.

Now, a sailor can't be singing psalms all the time, nor will he care to be constantly reading the Bible, nor will he relish only sermons served up to him every time he enters, and all the time he spends in a mission or Bethel. As we said before, the *chief* aim and end of a sailors' mission ought to be the salvation of the souls of the

seamen; any mission that fails in that is no better nor worse than a respectable club. But while that is the *paramount* object, it is not the *only* one. Take away from the sailor the home-like sociability and freedom of the mission, and soon he will become a rarity.

I think it is generally admitted that the sailor, at heart, is a religious man. I have yet to meet the one who does not believe in God. I do not mean, of course, that every sailor has believed to his soul's salvation, but rather that he has no doubt of the existence of a good God. The spreading heavens above him, with their sunshine and clouds by day, and their countless stars by night; the sea around him, calm and peaceful as an infant's slumber, or wild and fierce as an untamed beast, all speak to him of a higher power. "The heavens declare the glory of God, and the firmament sheweth his handiwork. Day unto day uttereth speech, and night unto night sheweth knowledge." Why we have not more *converted* sailors it is not my privilege at present to discuss,—(perhaps the fault lies as much with the saint as the sinner), but as many a very bad boy has a very good mother, so many a sailor that is bad has no doubt whatever that God exists and is good.

Now, some may not agree with me that the sailor in general has a religious nature; but I am sure we are all agreed that, whatever else he lacks, one instinct he has to an unusual degree, and that is the *social*. Nor have we far to seek for the reason. Away from his home and the friends he loves; shut in, or out, from the world in his ship for weeks or months at a time; seeing only the same few faces day after day; with but

thought; doing the same kind of work week in and week out,—the voyage, be it long or short, and in spite of storm and calm, is sure to become monotonous. At length his ship arrives in port. He is paid off, or given leave ashore. At once his social nature asserts itself. He makes straight for the first open door of welcome; he is greeted with warmth; he soon makes friends; takes part in the fun; treats the crowd; joins in the dance; becomes noisy and reckless, and ends the night in a drunken debauch.

Now, it is not that Jack necessarily enjoys that kind of thing more than something better. It is simply that that is the best he has found since he left the ship. He likes a drink, be it coffee or beer; he likes the girls; he likes a social evening; and he is bound to have all the enjoyment and pleasure that he can so long as he is on shore.

But why select a dance hall or a saloon? The first open door of welcome may be a sailors' Bethel, with its light and warmth and good cheer,—the first greeting from the man at the door, with a smile on his face and friendship in his grasp. Jack steps inside, meets other sailors, gets speedily acquainted, and feels at home.

Now, all this is very pleasant, but he soon becomes restless again. He wants to be at something; he can't sit talking all the time, or reading alone night after night; it is *activity* he wants. If he had gone into the other place of welcome, he would have been dancing, or treating, or gambling, or worse. Now right here, in our mission work, is where we bring in our various methods of entertaining our friends of the sea; and the mission that has no kind of entertain-

ment or amusement will be a very tame and tasteless resort for any of our sailors, excepting those only who are such *earnest* and rare Christians, that they care for nothing but the Bible, the hymn book, and the sermon.

What, then, ought we to do in the line of social work in our sailors' missions? I am well aware that there are different views held by mission workers on this matter, and I have no doubt the subject will be thoroughly discussed, in a kindly and charitable spirit, after the reading of this paper. But if you will allow me to make myself into a sailor just arrived from sea, I will tell you what I should like if I were to enter a seamen's Bethel, or spend in it my spare time ashore.

In the first place I want to be received and treated as a man; without condescension or mock humility; not as an inferior and ignorant person, nor even as a *poor* sailor. While I am indeed grateful for all that you shore folks do for me, and am always greatly indebted to you, yet I cannot but feel that you, also, are indebted to me. In fact, I am rather an important sort of fellow; for, without me, and my fraternity of sailors, the commerce of the nations would cease. Only to-day I brought a cargo of valuable merchandise from another land; this friend that I met on the street arrived this morning with a fine haul of fish from the Banks; and that Liverpool sailor over there nearly lost his life last voyage helping to save a steamer's passengers and crew. So try and always remember that there is a little indebtedness on both sides, and that I want to be treated as I would treat you if you came to my ship,—as a man.

Now for some of the things I

would like in your Bethel. You may not think it, to look at me, but I am fond of reading; and, important as it is, I would like something to read besides a tract, or a circular asking me where I hope to spend eternity. I notice you parsons read the newspapers, and magazines, and social and scientific books, far more than you read tracts, and I would like some of such reading, too.

Then I like a little relaxation and amusement, and can enjoy a game of chess, or checkers, or dominoes; and I don't mind having a shot with the bean-bag, or a game of bagatelle or billiards. Just give me something on these lines, and you'll never find me in a saloon or pool-room.

Nothing, however, attracts me like music. Serve it up in any shape you like, and I can enjoy it every time—piano, fiddle, banjo, concertina, mouth-harmonica, cornet, jewsharp, tin whistle, brass cymbals, or big drum. I could listen forever when the ladies sing, and the male quartettes, and the choruses; and some time when you are short of good talent, I wouldn't mind to give "Tom Bowling" or "Nancy Lee" myself.

And I do like of a Sunday evening or meeting night to go into the chapel and join in the old familiar hymns. They take me back to my boyhood days, and the old home rises up before me, and I can see my mother again as she was when she was living. Somehow I feel more at home in your meetings than in some of the big churches, where a plain sort of a chap is often received coldly, and put in a sort of charity pew, dedicated and set apart for strangers. And I like the preaching when the parson talks about Jesus. Some-

how, I never tire hearing about Him. He makes me feel ashamed of myself, and I always try to be a better man after learning more about Jesus.

While I am at it, I must admit that I enjoy your grand suppers. They live in my memory when I'm on the sea. In fact, they are the very essence of sociability, although the feed itself is not to be made fun of. All formality is gone; good cheer and freedom prevail; we assemble from all corners of the earth; we are of different nations; we speak different languages, but all our differences are forgotten; we can understand a foreigner when he laughs, and we have all, in common, the gift of eating. We enjoy the speeches after the supper, if they are not too personal and too long. You see, we sailors know so much more about the sea-life than the governor who makes the speech, that we always wish he would talk of something he is posted on, and tell us something we don't know. Yet we listen attentively and patiently, for we know the speaker has a kind heart, and means well, and we are willing to be bored a little by such a man as that.

And I must not forget to say that I enjoy a smoke now and then, and if you had a room apart, somewhere, I could meet with my shipmates and have a draw of the pipe. You see it has long become a habit with me, and I'm rather old now to break it off. Perhaps I don't look at it as you do, but it does seem hard on a cold winter night, when I long for a smoke, to have to leave a warm, cozy, lighted room, and go out into the snow, or else spoil my evening's enjoyment by having no smoke. Of course, *I* can stand it all right, but I have had shipmates who went out just to have a smoke, and, to get out of the rain or snow, have stepped into a saloon, and gone adrift.

Now I have told you some of the things that I enjoy, and the kind of spirit I like in your Bethel, but please do not assume for a moment that I come simply to play a game of checkers, or get a feed, or hear your music, or get a "ditty-bag," or a bit of reading. I am indeed grateful for all these benefits. But I come more especially for the sociability I find at your Bethel, for its very atmosphere is full of it.

THE EXPLORATION OF THE SEA.

BY CHARLES MINOR BLACKFORD, JR., M.D.

Who is there in whom the sight and sound, or even the very mention of the sea does not arouse an interest, even enthusiasm? The sea has ever been a theme for artist, poet and orator. It furnished a highway for Hellenic traffic, and about it clustered many tales and traditions, many beautiful mythological fancies, many half historic stories. It was a second home for the Hellenic people, and it is easy

to understand the joy with which the ten thousand under Xenophon hailed it with shouts as they saw from the hilltops the glitter that marked the end of their long and weary retreat.

The dancing ripples, the steady heaving of the tides and the resistless power of the waves when hurled by storms on the shore, excited the imagination of early men, and thus peopled the waste

of water with deities. In the warm, mild seas, the Ægean and Mediterranean, Neptune held his court, attended by mermaids and dolphins, to whom even Orpheus deigned to play. Among its terrors were Scylla and Charybdis and the sirens. In the forbidding waters of the north the Lorelei held sway; and Undine lived in a palace as rich in barbaric splendor as the caverns of Capri in sensuous tints.

These were but fancies, for as to the real life of the sea the ancients were ignorant. Its simplest problems were inexplicable, for even Aristotle failed to understand its saltiness. He argued that, as the water was continually evaporating, the sea would ultimately dry up, and as the upper layers are exposed to the sun, they must be warmer and more salt than those beneath them. He named 180 species of marine animals inhabiting the Ægean Sea, a truly wonderful feat for one who did not possess instruments or modern chemical, physical and biological knowledge.

Pliny, in his gossipy Natural History, gives a list of 176 species, which, though four less than those given by Aristotle for the Ægean alone, he asserted to comprise all to be found in the sea, and complacently remarks:

"Surely, then, everyone must allow that it is quite impossible to include every species of terrestrial animal in one general view for the information of mankind, and yet, by Hercules, in the sea and in the ocean, vast as they are, there exists nothing that is unknown to us, and, a truly marvelous fact, it is with those things that nature has concealed in the deep that we are best acquainted."

He states the depth of the sea to be 1,500 fathoms in some places,

and in others to be immeasurable. In regard to the saltiness he repeats Aristotle's view that the surface strata are more saline than the deeper ones, because "what is sweet and mild is evaporated from it, which the force of fire easily accomplishes, while all the more acrid and thick matter is left behind, on which account the water of the sea is less salt at some depth than at the surface."

During the Middle Ages, little was done save to repeat the teachings of Aristotle, and beyond question the fabulous dangers of the ocean delayed the discovery of America. The voyages of Columbus and his followers excited anew the old interest in marine life, and in 1558 Gessner published a "*Historia Animalium*," the fourth book of which is on "Fishes and Sea Animals." The slender store of knowledge of pelagic life received its next addition from "A Treatise on Aquatic Life," by John Jonston, in 1649, and, about 1650, Hooke invented a sounding rod with a detachable weight, an idea that slumbered two hundred years, till Passed Midshipman J. M. Brooke, a young Virginian in the United States Navy,* invented, in 1854, a rod embodying it, that is so perfect that Sigsbee says of it: "In fact there is no sounding rod . . . that is not a modification of Brooke's rod in one respect or another."

The first attempt to explore the sea in the scientific sense was that made by Ellis off the north-eastern coast of Africa. He succeeded, in 1749, in sounding, at a depth of 891 fathoms, and made observations of the temperature of the deeper strata of water by

* Now Prof. J. M. Brooke of the Virginia Military Institute.

drawing up specimens in a valved box, so arranged as to close on striking bottom, and taking the temperature on deck after the box had been drawn up. This process was more ingenious than adapted to precise results. The next year, 1750, two Italian naturalists, Marsili and Donati, used the common oyster dredge for collecting specimens, and as early as 1779, Otho F. Müller, a Dane, invented the "Zoologists' Dredge" by fastening a net to an iron frame, and the modern era was definitely begun.

The progress of thalassography has been so rapid and so great during the century, that it can be sketched only in bare outline. In 1805 Péron went around the world and took temperatures at many points. He conceived the remarkable idea that at the bottom of the sea lay a bed of ice, though he neglected to mention the manner in which it was fastened down. Preposterous as is this idea, it survived for thirteen years, when Sir John Ross upset it. This latter explorer invented an apparatus, called the "Deep Sea Clamm," a gigantic pair of tongs by which he secured specimens of the bottom and several worms from more than 1,000 fathoms. Of course, had Péron's ice sheet lain over the bottom, the "Clamm" would not have brought up earth, but it is strange, in view of what was to follow, that the presence of the annelids attracted so scant attention.

When marine life began to command notice, the question of the depth to which life could extend divided scientific thought into warring camps. About 1840, it was generally believed that the bathymetrical limit was about 300 fathoms, and some strange ideas

were current as to the physical condition of water when under a pressure such as a depth of two miles would produce. It was thought that skeletons of drowned men, or even heavy cannon and the "wedges of gold" that popular imagination places in the sea, floated at certain levels, beneath which is water so compressed as to be impenetrable. In fact, water is almost incompressible, and the weight of a cubic inch of it at the depth of a mile is very little more than at the surface; but it was assumed that no living being could survive a pressure which at 1,000 fathoms is about a ton to the square inch. We ourselves live under a pressure of about fifteen pounds per inch, and are unaware of it. Indeed, we sometimes awaken on a morning when the barometer has risen, say, half an inch during the night, and consequently find ourselves sustaining an increased pressure of several tons not only without suffering, but with a positive feeling of buoyancy and good spirits. On the other hand, if the tremendous pressure under which we live be relieved as by a surgical "cup," severe injury may follow. Aëronauts suffer from this cause, and marine animals dredged from great depths often reach the surface in a most lamentable condition, with eyes protruding and viscera distended.

The notion that life could not exist below 300 fathoms soon received heavy blows. Ross had brought up worms in mud from 1,000 fathoms, and entangled on the line at 800 fathoms was a beautiful *Caput Medusæ*. Off the coast of Portugal there is a fishery of sharks carried on below 400 fathoms, and it is thus demonstrated that animals so high in the scale can survive a pressure of

1,120 pounds to the inch. But these facts, and others equally forcible, seem to have been overlooked in favor of a plausible hypothesis, especially when the latter bore the stamp of a great name. In 1843 Edward Forbes, then professor of botany in King's College, London, read a paper on the *mol-lusca* and *radiata* of the *Ægean* Sea and their distribution, considered as bearing on geology. For a botanist to discuss a zoological topic from a geological standpoint is remarkable, but this paper was the beginning of a series of works on marine life that were in the very front of the thought of the time. Space compels the omission of his ideas of distribution from specific centres, his "Law of Representation" and much of interest and ingenuity that sprang from his brain; but his "Bathymetrical Zones" require mention because of the influence they exerted on science. He distinguished around all seaboard four well marked zones of depth, each characterized by a distinct group of organisms. These zones he called the Littoral, Laminarian, Coralline and the Zone of Deep Sea Corals. Of these, the Littoral extends between high and low water marks, and is periodically exposed to air, sun, and extremes of temperature. Animal *species* are rare, though *individuals* are many, and of them many are vegetable feeders. From low water mark to about fifteen fathoms extends the Laminarian Zone, and it constitutes the chief home of the "tangles." It is always under water, except that at lowest ebb of the spring tides glimpses of its upper margin can be seen. The Coralline Zone extends to about fifty fathoms and vegetation is represented by millepores, zoophytes

and bryozoa. Most sea fish—cod, haddock, etc.—inhabit this zone, though sometimes they go deeper.

Beneath this lies the zone of deep sea corals, in which life grows less and less, till it reaches zero. Erroneous as is this system, it is a great advance on what had gone before, but it was destined to be short-lived. Ross had brought up living organisms from depths far below Forbes' zero, and with improved dredging and sounding implements, it was shown that life was abundant even in the abysmal regions. Sir James Clark Ross, R. N., dredging in 270 fathoms, lat. 73° 03' S., long. 176° 06' E., reports "*Corallines*, *Flustra* and a variety of invertebrate animals," and further in the same paragraph says: "Although contrary to the general belief of naturalists, I have no doubt that, from however great a depth we may be enabled to bring up the mud and stones of the bed of the ocean, we shall find them teeming with animal life,"—a prediction that has been amply fulfilled. In regard to the same cruise, J. D. Hooker says that in lat. 33° 32' S., long. 167° 40' E., living specimens of *Hornera frondosa*, four other corals, an *annelid*, a *dictyopia*, etc., were brought from 400 fathoms, besides which many infusoria and other evidences of life at 1,000 fathoms; and an unsigned paper claims that during Sir John Franklin's ill-fated expedition, the dredge was used at 300 fathoms; a depth evidently believed by the writer to have been unprecedented. In this he was in error, as the cases cited above will show.

(To be continued.)

Do NOT fail to read all the missionaries' reports in this Magazine.

THE SAILOR'S RESCUE.

On the 11th of January, 1866, a terrible storm visited Torbay, where a great number of vessels had anchored for safety; a place which had proved on many former occasions a harbor of refuge and shelter, but which happened to be quite the contrary on this eventful night.

The storm rose to such a height that when the morning broke it was discovered that not less than fifty fine merchant vessels had gone ashore and been wrecked during the night, together with a great many of the crews, who had found a watery grave.

Probably no such storm had ever visited the shores so distressing in its results, and we pray that there never may.

The night was densely dark, and what added to the distress was the blinding snow and intense cold, together with the fact that many of the captains and sailors were unacquainted with the shore.

As the vessels went ashore one after another, cries for help came from many a dear sailor, not in the English language alone, but from other nationalities, whose vessels shared the same terrible fate. Many were the willing hands and hearts amongst the inhabitants of B—— that did their best to rescue the perishing, and to help in any and every way they could to save as many as possible from a watery grave; and many a thrilling story could be told of what occurred on that night and the following morning, the writer himself being an eye-witness of much that happened, and which is so deeply engraven on his memory that it can never be forgotten.

Yet notwithstanding all that

was done, it is painfully sad to relate that scores of the poor sailors, both old and young, captains and crews, husbands, sons, and brothers, lost their lives during that awful night.

The oldest inhabitant could not remember such a storm, and even to-day, which is over thirty years since, the mention of that gale touches a tender spot in many a mother's heart.

Many were the deeds of bravery shown on that occasion by both men and women, and it is a well-known fact that one strong and brave maiden, in company with her father, saved over twenty persons by means of a rope let down over the rocks, and pulling them up one by one over the rugged cliffs to a place of safety near their own little cottage.

It was to one of those who had been saved in this way, that a dear servant of the Lord who came to visit the scene of the terrible devastation, spoke, a day or two after his rescue; and on being asked how he got saved, replied in a most touching manner, "I felt the rope touching me, and, grasping it, I did not let it go until I was safe."

How well we can understand the intense reality of such a moment as that was to him. With the rough winds blowing round him, the furious gale driving those fine, majestic vessels one after another to the fatal shore, amidst the cries of drowning comrades, the roar of that awful tempest, and the probability that this was his only chance of safety! How firmly would he grasp the rope that would bring him to the top, where, whatever the raging storm was doing beneath, he would find himself in a spot where, with a heart full of

gratitude, he would be able to say he was saved! Yes, saved! Saved from the doom that many of his companions underwent. Brought to the top by a hand that was moved by a loving heart.

How forcibly does this remind us of One who left His home and came down to the very spot where we were perishing, and who is now, as it were, letting down the "rope," that any poor, perishing sinner may "lay hold" and be brought to a place of eternal safety.

Let me, dear reader, illustrate the gospel by this simple incident. You may say that the story is interesting, but you do not want its application. Let me tell you, dear reader, that Jesus the Son of God has accomplished a work upon the cross whereby He has met every claim that God could have against you as a poor, lost, and ruined sinner—one that is "ready to perish;" and now on the ground of that finished work, God is sending forth the gospel. He is letting down the gospel rope to you, down to you in your darkness and sin, your perilous position, your place of danger, and is earnestly asking you to lay hold of what the gospel brings, even safety and everlasting life; asking you to accept His great salvation, His mighty deliverance, His shelter from that terrible storm of judgment that will soon sweep over this Christ-rejecting world. Over you, dear reader, if you continue to neglect this great salvation.

Perhaps we are speaking to some who have often heard the gospel, have often felt its convincing power, have often felt the rope "touching" them, and yet have not "laid hold" of it; have not grasped it with the hand of faith, have not believed the testimony that God has given of His Son, and surely have not really felt the true posi-

tion that they are in—even lost and ruined sinners, and exposed to the eternal judgment of God if they continue to neglect His offers of salvation.

We cannot but believe that many who read these lines will readily admit in their hearts that many a time when in a meeting they have felt that God's salvation has come very near them; and like the dear sailor in our story, all that was needed was for them to "lay hold," to accept it, and be saved. But for some reason or other they missed it, and soon after felt less desire or need to do so.

Let me once more take you to that melancholy scene, and seriously ask you the question—What do you think many of those who perished under our own eyes would have given to have had but one chance of being saved placed within their reach? A thousand worlds for a temporal salvation! But sad to relate there were some who were beyond human aid, and where man's power was totally unavailing. Not so with God's salvation. It is "unto all." "God so loved the world . . . that whosoever believeth in Him should not perish." (John iii: 16).

Again, we would ask, if a drowning man would so value a temporal salvation, what must your condition be that does not value an eternal salvation, and who does not see the importance of accepting it now.

Let me beseech you, my reader, to "lay hold" by simple faith of the Saviour, who is presented to you in this day of grace; to put your immortal soul under the shelter of His precious blood, and this will place you beyond the reach of that storm of judgment that will soon fall with all its fury upon every Christless soul.

Accept this little word, as if

God were once more throwing you the "life-line" to lay hold of, and which will bring you on to solid ground.

"Jesus ready stands to save you,
Full of pity, love, and power."

J. C. S.

Information respecting the
religious work of the U.
S. Naval Academy.

Divine service at the Naval Academy is conducted, as to its form and teachings, with reference to the needs of the naval service. In the nature of the case the efforts of the chaplain together with the co operation and sympathy of the cadets and people must have for their basis the broad platform of Christian union. It may be added that force of circumstances has practically solved the problem of Christian union for the navy. Divine service at the Academy, therefore, is a union service and a united service.

The Book of Common Prayer is used at all the public religious services of the institution. This is done for various reasons. The first reason is that springing from custom: no service of prayer but this has ever been used at the Academy. The second reason for its use is that the cadets may become accustomed to a service that is common to the navy, that they as officers may, from time to time, be called upon to perform: it is quite usual, in vessels having no chaplain, for commanding or other officers to hold divine service. In such cases the Book of Common Prayer is invariably used. It is also used at all burial services, officers and sailors alike preferring

it. Churches abroad, also, that officers in their absence from home are occasionally privileged to attend, almost without exception use the Book of Common Prayer. The final reasons for the use of this form of worship at the Naval Academy are that it seems more in keeping with the principle of order that prevails in the spirit and work of the institution; and, on the whole, more creative of religious impression, more formative of religious character, in such environment, than forms of worship lacking in uniformity and concreteness.

In addition to the generous provision of the government for public worship at the Academy, there is a flourishing Young Men's Christian Association; also opportunity for Bible study every week under the direction of the chaplain. The above, together with morning prayers (daily) in the mess hall, and special services during the religious seasons, comprise the official and formal religious work at the Naval Academy.

It is earnestly to be desired that parents of cadets encourage their sons to make all practicable use of the religious opportunities of the Academy. A most honorable career lies before the naval cadets. In these formative years too much emphasis can not be placed upon the principles and motives of religion as the groundwork and inspiration of everything beautiful and commanding in military character. Parents are engaged in high patriotic service when encouraging their sons to offer to the government, in the spirit of deep religious consecration, the best they have to give of hand and head and heart.—*H. H. Clark, Chaplain U. S. N.*

WORK AMONG SEAMEN.

CORRESPONDENCE, REPORTS, &c.

At Stations on the Foreign Field.

Sweden.

HELSINGBORG.

Mr. K. I. BERG writes on October 4:

It is generally difficult to assemble sailors in religious meetings in the summer. If it is a fine evening many of them prefer to go to other places, and, in case of disagreeable weather, they do not like to come ashore. Song and music have proved good attractions, but unfortunately this cannot be had so good and so often as would be desirable. Many times, however, we have had very good music and song. A few young women who love the Lord, and who play and sing nicely, come and assist at the meetings sometimes, and then it has been easier to call the sailors to us, for they must be called like little children. The very greatest number of them have no inner want or inclination to go to religious meetings.

I have been glad to witness many great awakenings, but these now seem to be rare among us. We continue to sow on in expectation, and there is scarcely any other class of society which is an object of so much love-work as the sailors. If they are subjected to many and great temptations, they are also, surely, as almost no other people, the object of God's loving care. Oh that the sailors might know their time of visitation!

I hope to get from the German rector in Stockholm some of Sankey's hymns in German. If then I could get the same book in English from anywhere else, I hope to draw English and German sailors as well as German-speaking, Dutch and Russian sailors to our meetings. Finns, who talk and read Swedish, can use the Swedish hymn book as well as all Scandinavians, but Finns, Russians and Dutchmen, who understand only their own language, cannot easily be invited to the Sailors' Home, where they could not understand anything at all. I should be glad if I could reach the Finns and Russians who come here with the gospel; they are in fact, most of them, more accessible to the gospel of Christ than the Scandinavians, Germans and Dutchmen, nay, even the Englishmen. They have on this account become very dear to me, but

I love them all and they are objects of my cares and prayers. Would I were able to speak the languages of all the sailors who visit our port, but I will do all in my power to get understood by all. God bless you all, and the dear sailors' missions in all countries.

Number of ships in port since last statement, 500; religious services held, 40; average attendance of seamen at religious services, 10, all others, 5; religious visits to hospitals, 12, on ships, 500, in boarding-houses, 88; Testaments distributed, 60, tracts, &c., 1,000.

STOCKHOLM.

Mr. J. T. HEDSTROM writes on October 1:

I have not during this past quarter seen so much fruit as during many others, but the Lord is still near to bless in one way or another.

On a Finnish vessel I met two sailors who had been here last year and when they got sight of me their faces lighted up and they told all the joy they got through the good book they received at that time. On board a French steamer I distributed illustrated Christian papers, &c., and New Testaments, for which they expressed their gratitude. It is very seldom one sees Catholic seamen receiving the Word of God who were more pleased than they. One of two sailors had six years ago attended our meetings a few times and went out with his heart troubled and anxious and went on board his ship. Soon after he confessed his sins, and the Lord Jesus filled his heart with peace. The other sailor had been in Stockholm four years ago and had then received a Bible of me. When he was at sea he began to read it, and the consequence of that reading was that he saw himself as a great sinner and Christ Jesus as his only Saviour. I found an old sailor seventy-nine years of age, a sailor for more than sixty years, but who led a sinful life. I spoke to him and gave him a good book. One evening I saw that man at our meeting, and under the sermon he sometimes cried, and at other times he smiled. After the meeting he told me

that he now was a child of God; "that book," he said, "led me to my Saviour."

Average attendance of seamen at religious services, 35; visits on ships, 436; book-bags issued and placed on vessels, 78; tracts and books distributed to seamen, 7,875, portions of Bible, 242, Testaments, 110, and Bibles, 3.

I have now had the joy and honor of serving the AMERICAN SEAMEN'S FRIEND SOCIETY for ten years, and I thought it would be of some interest for many of our friends to see the statistics for these ten years.

Sermons, 3,601; attendance of seamen at religious services, 105,630; visits on ships, 13,327; tracts and books distributed to seamen, 283,879, Bibles, 129, Testaments, 784, portions of the Bible, 4,707; visits to families, hospitals and prisons, 941; book-bags issued and placed on board vessels, 2,023; in those book-bags have been 1,039 Bibles, 1,227 Testaments, 45,004 volumes of books, and 72,587 religious papers.

SUNDSVALL.

The Rev. E. ERIKSSON writes on October 1:

God has enabled me to do incessant work during the last three months. I have had much encouragement from Christian captains and sailors as well as from preachers, singing and music societies, who have assisted me at my meetings. We have had many blessed meetings, and they that have not been moved by the preaching of the Word have been touched to tears by music and songs.

Six great meetings have been held on shore, where people gathered in great crowds, and the Holy Spirit moved on many hearts. We have also had a sailors' feast in the Bethel, for which they were all glad and thankful.

The hospital work is less satisfying, for sickness does not always drive to humility and repentance. But, blessed be the Lord, He saves some of the sick. The sailor I made mention of in my last report died happy. A young mate came to the hospital and is now redeemed. A Danish sail-maker has also been saved. Many others seem to be serious and prayerful.

A captain and his wife, with whom I had several meetings, became both believers and saved. On another ship were two young sailors won for God.

During these three months I have preached on shipboard, 20 times, in chap-

el, 15, elsewhere, 2; prayer-meetings, 45; religious visits to hospitals, 16, on ships, 325, in boarding-houses, 87; tracts distributed, 4,700, annual sets of newspapers, 10, books and Bibles, 135.

GOTHENBURG.

Mr. CHRISTIAN NIELSEN writes on October 1:

During the month of September the Swedish Baptists celebrated the fiftieth anniversary of the organizing of the first Baptist Church in this country. In most of the churches a short history of the evangelizing efforts made in Sweden was read, together with the history of the Swedish Baptist Church. Through the reading of this history we learn that nearly all the pioneer workers in this great work had been supported by American societies. The Swedish people render hearty thanks to God for the great nation in the far off west for the blessings which have come to this country through American Christians. We learned that one of the first who worked and suffered persecution for Christ's sake in Sweden was a converted sailor, T. O. NELSON, of the AMERICAN SEAMEN'S FRIEND SOCIETY, missionary to seamen in Gothenburg, and those names were remembered with prayer and thanksgiving before the throne of grace. Since Mr. NELSON began his work in 1840 great changes have taken place, for the gospel of Christ has brought salvation to many thousands of souls.

While I am visiting the vessels on the river, my dear wife is giving her attention to the reading room, where she is trying to make the sailors' visits as profitable as possible. One day she noticed a sailor who looked worried and downcast, and learned that for some years he had served in the U. S. Navy, but had lately returned to Sweden to go into the saloon business with a shipmate. The business failed, all his money was lost, he wanted to return to America. My wife told the sailor that she thought his loss was a success, because the saloon business was the agency of hell, and by its failure he had been saved from burdening his conscience with the sin of ruining immortal souls. The sailor was surprised at her way of looking at the saloon business, but the result of this conversation was seen the following night at our gospel temperance meeting, where this sailor arose confessing his sin and thanking God that he came into the mission.

For several days our mission had been visited by a very independent appearing sailor with whom I tried in vain to get into conversation. One day my little girl gave him a rose, and as he turned to thank her I saw tears in his eyes. The ice was broken through this act of kindness. God spoke to the heart of a sailor who for the sake of enjoying sin had forsaken wife and child, and for three years left them unsupported. In my private room he knelt before God, and with many tears of repentance begged forgiveness; "Thou, most holy God, have mercy upon me," he cried over and over again during the prayer. I wrote to his wife in Aalborg, telling her that her husband was at my mission, and if she did not object he would return to her home. He wrote a letter asking her "not punish him with a no." Never did I hear such thanksgiving before like that I heard from this sailor, when he received the letter from his wife telling him that they would be at the station to welcome him when he returned.

Last winter a very miserable-looking lad about twenty came to our mission, and we were in much doubt what to do for him, as he could not be persuaded to give up drinking and always found some one willing to give a drink. We got him a chance with a good Christian captain, who took him to do him good, and heard nothing from him until about six weeks ago when he entered our reading room a different man. Through reading in the Testament he had been convicted of sin, and on a stormy night when by a heavy sea he was thrown over the gunwale, and only saved by the fact that he didn't let go his hold on the rope he had in his hand, he made the promise while he was hanging overboard that if saved he would be a Christian, and he had kept his promise. He made good all our expenses for him from the time he was in distress, and left five crowns to help another poor sailor. "Don't forget to give him a Testament," he said, "he may not care for it when he gets it, but he may read it."

The direct evidence of God's blessing upon our work at our reading room fills our heart with joy, yet we believe that our most precious field of labor is visiting the vessels anchoring in the river. The hearty welcome with which we are met in the forecastle and the cabin tells us how glad the sailors are to see us. On a Swedish bark which was visited by the Rev. Mr. BOHLEN and me in company, we found

the captain discouraged. I sang the lovely hymn "Precious Promise," and the captain forgot his cares, got hold of his violin (it had only three strings) and was soon leading the singing, and we had a very blessed song and prayer service. The captain brought his crew with him to the evening meeting, and after the service he said "I believe that God sent you on board this afternoon to remind me of His promises."

A captain invited me to have an evening service in his vessel: "The mate had once been a Christian but now he never went to a mission-house, I want you to come for his sake." Oh what a blessed evening! God's presence was manifested from the beginning. Four of the crew who were Christians prayed without being called upon; two of them being the mate's brothers pleaded with God to save their brother. I understood from their prayer that the mate had been the instrument in the salvation of his brothers. The backslider surrendered and another sailor was moved to tears.

Visiting a Norwegian bark, *Petro*, I found the captain to be the former master of the mission vessels *Elisha* and *St. Paul*, captain SWENSEN. He was invited down to our mission where he spoke the Word of God to a gathering of about sixty sailors. This warm-hearted Christian exercised great influence over his brothers of the sea and by the remarks we heard from some of the sailors we believe that many of them were moved to accept the gospel of Christ to their salvation.

On board the Swedish bark *Anna* the mate was in great trouble; a missionary in London had spoken to him about his welfare, but had been turned off with a "that is none of your business." For three months the mate had been disturbed by his words to the missionary, and had come to the conclusion that if the missionary made it his business to warn a stranger of the danger of being unconcerned about the salvation of his soul, it must be of great importance. I prayed with him and told him of God's love to him, and when the bark left the harbor the mate was a confessing Christian.

From Barbadoes a sailor to whom we had given a New Testament wrote an encouraging letter, from which we give the following:

"The Testament has not been read much by myself. One day when I was reading it a shipmate asked me what kind of a book I was reading. When I told him that it was a Testament he said

'nothing but that?' I was called on deck and left the Testament on the chest, and when I got back he was reading it. He asked me if I would let him read it a little, and I have never got it back again, but he is reading it every day and it has done much good. He, the wildest fellow we had, is now the most gentle and kind-hearted of us all; he never uses bad language, or takes the name of Jesus in vain. I believe that he loves the Testament. I don't understand quite if he trusts in Christ for salvation, but his life is that of a Christian."

The past quarter has been rich in experience of God's saving power, but my statement would be too long if I wrote them all.

Number of religious services held in chapel, 12, on shipboard, 9, in hospital, 10, elsewhere, 22; average attendance of seamen at religious services, 20; religious visits to hospitals, 14, on ships and in boarding-houses, 349; Bibles and Testaments distributed, 102, tracts, 5,000.

Denmark.

COPENHAGEN.

The Rev. A. WOLLESEN writes on October 1:

Thirty four visits have been made to our various hospitals and asylums; religious reading and Holy Scriptures have been distributed in various languages and received with appreciation. The sick and dying have listened to the music of the old prophetic words "Comfort ye, comfort ye my people, saith your God," and words can poorly convey their joy.

L. G., twenty-nine years of age, attended Sabbath School in his boyhood, was early in life brought to Jesus; for months lying in pain, his faith constrained him to say "my cup is mingled by One who loves me too well to add one ingredient that might have been spared;" the day before he died he said with tears, "the hands that were pierced for me are ordering my trials."

C. J. had on sea and land endured the hardship of a sailor's life from his fourteenth year; the first eight years occasional letters arrived home with happy news, but then followed long years in which his old parents thought their darling boy dead, but in April last a letter from Cardiff arrived. In heart-breaking words he pleaded sorrow for the past and

a desire to be sheltered in his mother's love. On June 11 the poor prodigal arrived sick unto death. I sat down by the bedside and explained that he was no un-piloted vessel left to the mercy of the storm; that if he only would trust his soul to the Pilot ere long he should anchor at the one safe anchorage. On September 23 he fell asleep in Jesus.

I could speak of others who are hoisting the signals of salvation for their shipmates, and of captains who have received converted sailors and have declared their wish that every one of their crew were Christians.

In the first and last part of the past quarter we were encouraged by a large turnout of sailors, and our services, four or five a week, have proved a blessing to sinners and saints. In August and September a number of men-of-war, representing Sweden, Great Britain and Russia, visited Copenhagen. Our Bethel ship has been visited by many of the men to whom large quantities of religious reading has been distributed and a Testament distributed to those who had none. I find that in one day I donated twenty-three Testaments to such. Some were careless, some tender, and some tearful. We have met a number who through our former labors were arrested in their career, and who still hold on their way. One of these from Halmstad took great pains to come and see us and assure us that he was still bound for the port of heaven.

On Sabbath morning, July 17, as I entered a Finland ship one of the officers grasped my hand and said a great deal, while tears were in his eyes. I did not understand one word of his language, but the captain, who could speak Swedish, told me that twenty-two years ago he had been one of my audience; he had not understood a word of what was said, but the solemn occasion and the gift of a Bible in his own language made him turn from the error of his way to serve the living and true God. On another ship the captain told me that four years ago he received a blessing in the Bethel ship of Copenhagen which has ever since made him happy in Jesus.

On Sabbath morning, August 21, I prayed with three sailors who shed tears of repentance; in the afternoon four men were much affected, and at the evening service a captain stood up and gave a few words of warning against strong drink, and after the captain a sailor in simple but earnest words invited his shipmates

to the Lamb of God who taketh away the sin of the world.

On September 5 we were made happy by the visit of four German captains, who in words of appreciation spoke of our mission's influence for good on their crews; no liquors there, the book-bags presented them were read by the crews with interest, and they trusted that by the blessing of God greater results were to follow. Each of these captains left a donation to aid our work.

Besides our work in Copenhagen, evangelizing efforts have been extended to various harbors and islands of Denmark. Tracts and Holy Scriptures were forwarded and I went from house to house to sing, pray and preach, donating to the wives and children of the absent husbands and fathers good reading and the Word of God, and I have reason to believe that some souls were gained for heaven on this journey.

I have to acknowledge receipt of donations from various societies of Bibles, Testaments, tracts and gospel hymns. My gratitude for aid, confidence and love of which I at all times have been the recipient, and with prayers for every effort put forth by your noble Society for the evangelizing of the world.

Sermons preached in chapel, 31, in hospital, 6, on shipboard, 16, elsewhere, 8; attendance on Sabbath, 100 mariners, on week-day evenings, 40; visits to hospitals, 34, on ships, 318, in boarding houses and families, 272; Bibles, Testaments and gospels distributed, 427, Bible-bags, 32, refitted, 14, tracts and printed sermons, 4,600, manuals for divine services at sea, donation from the Royal Danish Navy, 100; free passages for sick and poor sailors, 15; dinner tickets, 61; free lodgings, 43.

Belgium.

ANTWERP.

The Rev. J. ADAMS writes on October 18:

Of our work at the Institute this much may be said. The attendance at the reading rooms has quite doubled. Indeed there are times when we wish the walls were flexible and could be pushed out. In service directly to sailors, such as receiving and posting letters, taking care of their property, sending money home, supplying them with literature, &c., &c., there has been a fourfold increase. In-

tercourse with the men now very largely devolves upon my assistant who resides at the Institute, and I may say that no one could be much better fitted for it. It is very pleasant to see him surrounded by a company of apprentices, talking no doubt of things earthly and also of things heavenly. Mrs. NUTCHEY, too, by her kindness and sympathy is quite a favorite. Hundreds of men come along to our Institute just as if they were coming home. Of our religious services I may say they are fairly well attended, highly appreciated, and we are often told that they have been helpful to some present. But of clear, definite cases of conversion I must confess they are not as numerous as we should like. Such cases we have had and are having at intervals, but not to the extent we desire. This I believe is a general complaint among all churches, which does not make things better. However, we remember to whom the word and work belong, so we sow the seed in faith, we follow with our prayers and leave the results with God.

Number of ships in port, 739; services in chapel, 53; total attendance, 3,826; visits to hospitals, 10, to ships, 484, to boarding-houses, &c., 5.

Japan.

KOBE.

Mr. ED. MAKEHAM writes on October 1:

The most important line of work is the constant visiting of the ships in the bay. I have always been gladly welcomed, and besides the regular Sunday morning service afloat have been able to hold many less formal services and Bible readings during the men's meal time on a week day. I enclose a detailed account of one Sunday's work which is typical of every Sunday. [See below.]

The disastrous fire which destroyed the American ship *Baring Brothers* in the latter part of July emphasizes the need of better boarding accommodation for seamen at this port. Most of the trouble here is owing to men not being able to be paid off on account of the limited accommodation. We are badly in need of funds to refurbish our bedrooms and to fit up a kitchen and refreshment bar at the Institute; a change which I hope will lead to the establishment of a good Sailors' Home. Will friends in America help us? Our small American and British com-

munity, considering the many calls made upon them, help liberally, but still our funds fall far short of what is needed.

An effort is now being made to reach the many Japanese seamen who are engaged in foreign trade and often ship under our flags. A Japanese Catechist commenced work with me on September 24 and I trust his work will be richly blessed. In time I hope a Japanese Seamen's Institute will be established.

Number of American ships in port since last statement, 5, all others (omitting native coasters) 130; religious services held in chapel, 24, on shipboard, 17, in prison, 4; average attendance of seamen at religious services, 12, of others, 4; religious visits to hospital, 1, on ships, 146, in boarding-houses, 9.

A SUNDAY AT KOBE.

Raining hard; calm sea. My wife, who invariably plays at the Sunday services, would not be denied, but wrapped up in her rain coat accompanied me to *Caradoc*, a not very pleasant trip of about two and a half miles in an open boat. On arriving on board we found that owing to the bad weather we were not expected and were greeted with "thought you wouldn't come to-day, we are so far off and it's raining." Many of the crew were playing cards, others mending their clothes or having

their hair cut, &c. However, the portable organ was soon fixed in a sheltered position under the poop, and in a short time every man on board, officers, apprentices and crew were engaged in the worship of Almighty God. After the service the captain handed me the sum of 39 yen as a voluntary offering from the ship's company for our Mission and Institute fund. As the rain had now ceased the return trip to shore was made in more comfort.

In the afternoon visited in the hospital (1) a seaman in a very dangerous condition, having fallen down the hold of a sailing ship now in port; (2) a captain recovering from severe injuries received in a recent typhoon. Meanwhile my wife was entertaining a party of apprentices at our home.

Evening service at the Institute; present, 19 seamen, 2 Japanese, 4 others. Two officers from a steamer had been working cargo all day, and with great difficulty managed to get on shore in time for service.

An officer who spent a Sunday with us recently, writing to my wife says "I have often thought since what a happier world this would be if there were more like yourself to give a cordial welcome and pleasant word to seamen, especially to us officers. I trust God will bless you both in your work at Kobe."

At Ports in the United States.

Connecticut.

NEW HAVEN.

The Rev. JOHN O. BERGH writes on October 10:

With the breaking out of the war our work experienced quite a set-back. The increased activity in shipping in New York, for the navy and transports, with increased pay, drew all the sailors away from New Haven to New York; so that we had to close the Home for two months and a half. The Home was opened again the 1st of October, ready for the winter's work. The other departments of the work suffered in like manner; and although the work has been carried on with the usual vigor the results do not prove very gratifying. Still duty faithfully done needs no other reward.

Number of services held, 13; attendance at services, 211, of sailors, 110; visits to reading room, 1,011; letters re-

ceived for sailors, 300; letters written by sailors, 200; bundles of reading matter distributed, 210; vessels in port, 97; visits to vessels and barges, 200; libraries exchanged, 5; men shipped, 136; articles of clothing given away, 18.

New York.

SAILORS' HOME.

Capt. W. DOLLAR writes on November 9:

Our meetings have been fairly well attended and we trust in the Lord for results. We find the Rev. G. B. CUTLER, chaplain of this Society at the Navy Yard, of great service in our family worship and prayer-meetings at the Sailors' Home. Having been a sailor for many years himself, he knows and can enter into a sailor's feelings. Blessed be God there

are many of them daily inquiring the way of salvation and accepting Christ as their Saviour. Books, tracts and papers are abundantly supplied to all who desire them when going to sea, and also the word of God, without cost. Let seamen remember that the word of God is their true chart. If they will not consult it they must not be surprised if they find themselves in the breakers some day unprepared for death. May God save every sailor from such an end.

BROOKLYN NAVY YARD.

The Rev. G. B. CUTLER writes on November 1:

The past month has been full of rich opportunities for the Christian worker among the thousands of seamen gathered at this point. Altogether we have conducted during the month 24 public services divided as follows: 9 services on Cob Dock, 6 on war-ships at the yard, 1 at the U. S. Naval Hospital, and 8 services divided between the Sailors' Home, the Mariners' Church and the Catherine Mission.

One hundred and forty-six men have publicly asked the prayers of Christian people, with the expressed desire to begin a Christian life, while twenty-one at the other points named have taken a like stand, making a total of one hundred and sixty-seven men that during the month have taken a good stand for Christ.

The ships *Topeka*, *Annapolis* and *Mayflower* have been supplied with singing books the past month by our Society.

Many noble youth with their new-found Christian hope have already left for Manila and other stations; let us not forget them in our prayers.

It has been our privilege also to put over fifty bound volumes of reading matter on war-vessels, besides papers, tracts and SAILORS' MAGAZINES.

Who shall be able to determine in this life the fruits of all this sowing of the good seed?

Many words of kind appreciation come to us that encourage the heart, while not a few express gratitude for the AMERICAN SEAMEN'S FRIEND SOCIETY that makes, under God, such privileges possible for the men of the sea. We desire to be remembered in the prayers of the friends of this work to which God has sent us.

This report would not be complete without mentioning the name of Mrs. J.

M. Wood (the widow of my predecessor), whose continued service at the organ, and voice in solo singing, in our seamen's meetings goes so far in making the services of interest to all, and whose influence is of untold good among the men, of which our government should be aware and should practically appreciate.

Let us add to Mr. CUTLER's reference to Mrs. Wood the following from a letter written to the Editor by a sailor on the U. S. S. *Essex*:

Let me be one to thank you for the help I have received from the AMERICAN SEAMEN'S FRIEND SOCIETY. I had the pleasure of attending some of the meetings that are held on Cob Dock. They are remembered by us on our long cruise and many and many are the times that we wish we could hear Mrs. Wood sing again. Men have been led to the cross by her songs alone. "God bless her" is our prayer. God be with you and bless you in your work.

North Carolina.

WILMINGTON.

Mr. JAMES SPRUNT writes on October 11:

I have much pleasure in reporting that the work of the Seamen's Friend Society here is prospering and that we are greatly encouraged by a large attendance at the reading room daily and nightly, and by a good attendance at the Sunday services.

There are now in port about one hundred and seventy-five sailors, a number of whom spend their spare time at the reading room. We are beginning a number of entertainments for them, such as photograph exhibits, concerts, etc.

I enclose a note from an unknown person who seems to be an able seaman on the steamer *Tenby*, recognizing and expressing appreciation for the benefits provided by the Society:

"But I must thank you very much in behalf of my shipmates for your kindness in giving us such a pleasant evening's entertainment on Saturday. . . .

"In all my travels both at home and abroad I have never seen people going to so much trouble in bringing seamen of different nationalities and denominations together as I have seen in Wilmington, although there is generally a seamen's Institute in every port we go to.

"I have no doubt that I am boring

you, and taking up too much of your valuable time, but I think it would be very ungrateful of us to go away without thanking you from the bottom of our hearts for your kindness, and we trust that God will give you health and spirits to continue your good work. I appreciated the entertainment very much, and it was a novelty to us, as I believe it was the first time the most of the audience ever had the pleasure of hearing a phonograph.

"I am very sorry that we will be unable to be here on Wednesday evening for the free concert, as I believe we sail tomorrow for Liverpool, but I sincerely hope that the seamen of the different ships in port will turn out in good numbers, and let them show you how they appreciate the Seamen's Friend Society."

Georgia.

SAVANNAH.

Mr. H. IVERSON writes on October 6:

Number of American vessels in port since last statement, 156, all others, 78; religious services held in chapel, 42; religious visits made to hospital, 14, on ships, 94; temperance meetings held, 8; 29 seamen have signed the pledge. As a result of the heavy storm of August 30, when many vessels were wrecked outside of Savannah, we have had a good many shipwrecked seamen in our mission. Those under foreign flags are always taken care of by their consuls, but all under the American flag are left to take care of themselves. The Port Society is always glad to do all they can for those men. I was called upon to help a sailor who had been in the blockading fleet and was disabled, and had got as far as Savannah on his way to New York where his home was, but had no means to get any further. He told me about the good work brother STEELE was doing down in Key West, and I rejoiced to hear it. The unusually heavy rain we have had lately has interfered to some extent with the naval store and cotton crops, so that shipping has not been as good as usual, but the vessels have begun to come in more lively in the last few days.

Our work has been carried on uninterrupted through the summer, and the attendance of seamen has been fair. The ministers from different churches have helped me a great deal, and I hope the work of the Lord has not been in vain.

Oregon.

PORTLAND.

The Rev. A. ROBINSON writes on September 28:

Our busy season has again commenced. During the summer we have had just enough ships and sailors in port to give us an average attendance of 18 at the Bethel services. But the first of this month the grain fleet began to reach port, and now we have 13 deep water vessels taking wheat. Our attendance last Wednesday night at the Floating Endeavor meeting numbered 70 seamen and 18 shore people.

Mr. FERNEYHOUGH, who helps me at the Institute, has been painting the rooms, one of which we have just fitted up as a cosy parlor. Mr. QUACKENBUSH and some of the directors have purchased an upright piano to put into the room. It is a very comfortable retreat, and much appreciated by the boys. On the first of this month we reopened our concert room (which had been closed during the slack summer months) and began the season by an excellent entertainment given by the San Greal Society of the First Presbyterian Church. A band was secured for the occasion which rendered very good music and was a rare treat to Jack and the apprentices. Since then we have held our regular weekly Friday night concerts. The W. C. T. U. ladies gave one of the entertainments and made a deep impression upon the seamen. A good number responded to their invitation to sign the pledge. Several comfort bags were given by Mrs. DALGLEISH that night. These ladies deserve great commendation for the number of comfort bags they make and give during the year. Also Mrs. SEALY's King's Daughters have been very efficient in making a lot of comfort bags.

We are looking forward to a rich harvest this season. Already the sickle is thrust in, and we are gathering the grain. At each Bethel service the quickening power of the divine presence is felt, and some anxious soul is led to faith and repentance through Jesus Christ.

I very much regret to say that I cannot report anything favorable regarding the suppression of crimps. Doubtless they will largely have their way as they have in the past. We begin to feel that more prosperous times are at hand, and since our recent city election there are strong indications of a purer public sentiment,

and we hope that the time is not far distant when the people of this port will not tolerate the dastardly work of these men.

Mr. FLETCHER reports having distributed this month: 946 religious papers, 138 magazines, 683 pages of tracts, 80 picture cards, and 23 calendars; each ship having been supplied.

I am glad to say that we have the four stores rented under the Institute, two of which were vacant so long.

ASTORIA.

The Rev. JOHNSTON McCORMAC writes on October 4:

The wheat fleet, nearly all English, are coming to us in great numbers from India, China, Japan, and nearly all eastern countries. I held service on two of them yesterday, the *Neville* and the *Euphrosyne*. On the former we had twelve sailors present. On the latter four.

At the close of the fishing season I spent a few weeks with my son, Dr. J. T. McCORMAC, on Coos Bay. While there I visited several schooners loading lumber at Marshfield and North Bend, distributing tracts amongst them and giving to each a package of reading matter. On handing a tract to one of them, an Irishman, he said "Well, I'll read it, for I believe all Christians are trying to walk in the teachings of Jesus Christ." Whereupon I gave him the right hand of fellowship.

In accordance with the resolution I formed on reading your remarks about Mr. PLIMSOLL in the *SAILORS' MAGAZINE*, I have been trying hard to stop the destruction of young fish in the Columbia River by means of small mesh wheels, traps and seines. The use of these destructive means of fishing has reduced the annual pack of fish to about one-third of what it was before their introduction into the river. Enclosed I send you a few of my contributions to the local press on the subject. It is very gratifying to know that our present State Senator, Mr. C. W. FULTON, has declared that he will have a bill introduced in our legislature this season for the removal of these things which threaten the total ruin of one of the greatest industries, and one of the greatest sources of food fish in the whole world.

Number of American ships in port since last statement, mostly schooners, 10, all others, 30; religious services held on shipboard, 13, elsewhere, 6; average attendance of seamen at religious services,

10, of others, 16; religious visits on ships, 26, in boarding-houses, 38; Bibles and Testaments distributed, 2, tracts, &c., 10,980 pages.

Washington.

TACOMA.

The Rev. R. S. STUBBS writes on October 1:

Official figures speak, says the *Tacoma Daily Ledger*. "The ocean commerce of this port (Tacoma) for the past thirty days was \$1,500,000. Deep sea arrivals, 54; departures, 52;" of these, 40 were American and 12 British.

These figures suggest the growing importance of Tacoma as a shipping centre. The vast wheat harvest coming to Tacoma this fall will require and bring to Tacoma between one hundred and one hundred and fifty deep water ships to bear to the markets of the world the cereals that will be freighted here from the inland empire of this immense granary. A few weeks since the first of this fleet sailed for Europe; her crew, mostly Welsh, attended very regularly the services held at our Bethel and at the Seamen's Rest. When the *Carnarvon Bay* left Tacoma fourteen of her crew, it is reported, had been led to the Saviour at the Seamen's Rest. Part of the time during their stay in port we jointly held meetings on board, and we unitedly met at the Bethel and the Rest; and the young men became very much interested and found great encouragement to turn to the Lord.

We are enabled also to report with gratitude the earnest and fraternal co-operation of the Floating Society of Christian Endeavor, and the meetings have been made additionally effective by the helpful presence of representatives of the Y. M. C. A., who are pledged to conduct our Tuesday evening services each week. In like manner also Professor C. E. LAMBERT, pastor of the Atkinson Congregational Church, and his family have helped in the good work, and all these have acknowledged the inspiring influences they experienced while listening to the hearty service of song by the men of the sea at the meetings, of which five are held each week.

The Tuesday evening meetings are held at the Seamen's Rest, a pleasant little cottage, the home of Mrs. FUNNEMARK, the widow of a Norwegian captain. This place is recognized as quite a home

resort for seamen, especially are the Scandinavians attracted there to the Scandinavian services and to converse in the home language of the fatherland.

At the meeting held there last evening there were several Scandinavian seamen present, and some of them from vessels in the coasting trade, a class that we have found it difficult to reach and lead to Christ. Of the fourteen English-speaking seamen at that meeting, not less than six were induced by Professor LAMBERT's fervent appeal at the Bethel service a few evenings previously, to promise that they would resume their devotional exercises, to which they had been trained by their godly parents in their native land, but which for some time they had neglected.

During the past quarter the Bethel workers and the Endeavorers have unitedly held Sunday services on board ships at anchor in the bay and at the wharves. On these as on all other occasions we have supplied the crews with wholesome reading matter.

Mr. WILLIAM J. KENNEDY is the leader of the Endeavorers, and is an earnest worker who has the co-operation of an interesting band of ladies and young men, one of whom, Mr. STONE, of the large dry goods firm of SANFORD, STONE & FISHER, has on two occasions addressed the crews with marked acceptance. In like manner the addresses of Professor LAMBERT and Mr. DAY of the Y. M. C. A., have been of a very practical character and impressive. Besides these, other laymen are speaking at these meetings with excellent effect, especially the ladies. Miss CHRISTINE FUNNEMARK is always a welcome speaker and faithfully dispenses Bible truths in connection with her personal experience.

Quantities of good reading are distributed. The SAILORS' MAGAZINES are always welcomed with avidity.

We make visits to the sailors' boarding-house, cabins of the longshoremen, and to the shipping, and give invitations to the Bethel services.

The attendance upon our meetings has been fair considering that the past quarter has been the dull period of the year, the attention has been very good, and some expressions of determination to serve the Lord have greatly cheered us in this important field of Christian effort; so that Mrs. STUBBS and I take fresh courage from day to day, confident that

"The clouds ye so much dread
Are big with mercy, and will break
With blessings on your head."

On the 7th of this month the Puget Sound Conference of the M. E. Church commenced its fifteenth annual session; opportunity was given me by Bishop C. C. McCABE to address the body in the interest of Bethel work, workers and beneficiaries. Great enlargement of heart was given me of God as I related my religious experience and call to the work of ministry while following the sea, and as I pleaded with the large audience present in behalf of the men of the sea and commented upon the great floating parish especially relegated to the care and efforts of the AMERICAN SEAMEN'S FRIEND SOCIETY of New York.

The following is, almost literally, the report of the Committee on Missions, so far as it relates to seamen's Bethels:

"We are grateful to God for the success that has attended the labors of the chaplains of the AMERICAN SEAMEN'S FRIEND SOCIETY, particularly those at the ports within the bounds of the Puget Sound Conference; viz., Rev. T. REES, at Seattle, chaplain STUBBS, at Tacoma, and chaplain TERRY, at Port Townsend, who have held services on ships and in Bethels at these and other ports; and we rejoice to learn that over two hundred precious souls have been led to Christ by their ministrations during the past year, a large percentage of whom were seamen, and we commend the AMERICAN SEAMEN'S FRIEND SOCIETY, and its auxiliary societies on Puget Sound, and their chaplains to the confidence of our churches, and request so far as possible our people to assist them in their important work."

It is with profound gratitude to God that we have been so wonderfully sustained and blest in our chosen and important field, and we earnestly solicit the prayers of the elect of God for us and our parishioners.

An Obituary.

BY THE REV. C. J. JONES, D.D.

Mr. THOMAS MCGUIRE, my old shipmate of half a century ago, and my sincere and constant friend, with whose name many of the readers of your valuable Magazine have become familiar, passed over that "narrow sea" which divides the heavenly land from ours, on August 18, 1898, in Atlantic City, N. J., in his seventy-ninth year.

He will be remembered by many sailors as a shipping master and the keeper of the Sailors' Home, in Philadelphia, for many years. He was a member and an officer of the Eastburn Mariners' Church until he removed to Atlantic City over twenty years ago, and since then a faithful member of the Presbyterian Church, of which the Rev. F. J. STANLEY, D.D., is pastor. It is said that he was not known to be absent from church services during all that time. His only regret while sick was that he could not attend church.

His sails all unbent and his running gear all unrove, he will no more go out to breast the seas of evil or stem the currents of worldly strife, nor can he be lulled to sleep in the doldrums of unbelief.

"Servant of God, well done!

Rest from thy loved employ;

The battle fought, the victory won,

Enter thy Master's joy."

Book Notices.

THE BOOK OF THE OCEAN. By Ernest Ingersoll. Illustrated. The New York Century Co. 1898.

The topics treated in this volume are The Ocean and its Origin; Waves, Tides, and Currents; The Building and Rigging of Ships; Early Voyages and Explorations; Secrets Won from the Frozen North; War-ships and Naval Battles; The Merchants of the Seas; Yachting and Pleasure Boating; Dangers of the Deep; Fishing and Other Marine Industries; The Plants of the Sea and their Uses; Animal Life in the Sea. Hundreds of illustrations, good type and paper, and a picturesque binding make the book handsome and attractive.

The author has aimed at making a popular book and has hit the bull's eye. The science, the history, the art, the annals both of the sea and of navigation are told in an easy and graphic style, sure to interest children, and fitted to interest everybody. This volume will be in great

demand as a holiday gift book to the young, but their adult kindred will be sure to read it both for profit and pleasure. That it is a wonder-book goes without saying, and the more the truth is told about the ocean, its functions and its life, the more wonderful its wonders seem.

AT SEA AND IN PORT. By H. K. Hines, D.D., and William S. Fletcher, Portland, Oregon. The J. K. Gill Co. 1898. \$1.

This volume contains the life and experience of "Father Fletcher," as he was familiarly called by sailors among whom he toiled as a missionary. This Magazine is indebted to Father Fletcher for many reports of the Portland mission aided by the AMERICAN SEAMEN'S FRIEND SOCIETY, and from these reports as well as from other sources some of the material of his narrative is obtained. Dr. Hines has written much of the book from the data furnished by Mr. Fletcher, and has done it admirably, and the rest is from Mr. Fletcher's own hand.

The book is a distinct addition to the department of religious biography. Here is an ignorant and irreligious Roman Catholic sailor, who was brought into a blessed Christian experience in 1859, made rapid growth in grace, and at once entered the field of Christian usefulness, and for thirty years has been doing among seamen the good work recorded in this volume. It is published now only to honor God's grace and to be a means of grace to its readers.

Of course the book will go into our Loan Libraries, Mr. Fletcher having made generous provision for that. It will build up Christians in their faith, show afresh how God uses weak things to make His cause strong, and it is adapted to reach the consciences of the careless and to convince them of sin, of righteousness and of a judgment to come.

THE CHARMING SALLY. By James Otis. Boston and New York. Houghton, Mifflin & Co. 1898.

This is a tale of a privateer schooner

in 1765, and is well printed and illustrated. Notwithstanding a trifle too much starch in his style, the author makes a readable book. With a basis of historical fact he puts his characters into the mobs of the Sons of Liberty ashore and into a privateer craft afloat, and produces a good picture of the times when the stamp act stirred the souls of the colonists in New England to revolt. As a book for the young it deserves a wide reading.

The Planets for December, 1898.

There will be a partial eclipse of the SUN December 13, invisible in the United States; visible as a small partial eclipse in the Pacific south of New Zealand.

There will be a total eclipse of the MOON on December 27, the Moon rising eclipsed. Total eclipse begins 5:57 P.M.; middle of eclipse, 6:42; total eclipse ends 7:27; Moon leaves Earth's shadow 8:36.

MERCURY will be visible the first few days of the month, low in the southwest just after sunset.

VENUS will be visible at the end of the month in the east before sunrise.

MARS is rapidly approaching the Earth; will rise about 8 P.M., and will be visible the rest of the night as the brightest object in the sky.

JUPITER will be visible in the morning.

SATURN will not be visible.

Princeton.

T. R.

Sailors' Home, New York.

190 CHERRY STREET.

Reported by F. Alexander, Lessee, for the month of

OCTOBER, 1898.

Total arrivals 87

Receipts for October, 1898.

NEW HAMPSHIRE.

Keene, a friend in First Church..... \$ 2 00

MASSACHUSETTS.

Andover, Mrs. John Smith, received through Mr. B. S. Snow..... 50

RHODE ISLAND.

Providence, Central Congregational Church..... 100 00

CONNECTICUT.

Groton, Congregational Sunday School, for library..... 20 00
New London, First Church of Christ, Plantsville, Congregational Church.. 7 77
Stratford, Congregational Church... 3 63
Suffield, balance of bequest of Susan A. King, late of Suffield, per Harriet D. Bartlett, executrix..... 8 00
Vernon Center, Congregational Ch.. 200 00
West Hartford, Sunday School of First Church of Christ, for library..... 3 24
RY..... 20 00

NEW YORK.

Albany, W. C. T. U. of New York State, for libraries, viz.: the Mrs. F. N. Parish Library, by the W. C. T. U. of Monroe County, \$20; the Mrs. Anna Hunt Library, by the W. C. T. U. of Ulster County, \$20, and the Mrs. Ziba Brown Library, by the Chautauqua County W. C. T. U., \$20..... 60 00
Brooklyn, John E. Leech, for five loan libraries 100 00
New York City, collections from the steamers of the White Star line, received per E. J. Adams. 187 50
Collections from the steamers of the International Navigation Co.'s lines, received per H. G. Phillips, cashier..... 3 44
John Dwight 100 00
R. G. Dun & Co..... 50 00
S. D. Babcock 25 00
Wm. Alexander Smith..... 10 00
A. G. Agnew, special donation for hymn books for naval vessels... 10 00
Abiel Abbot 10 00
Deering, Milliken & Co..... 10 00
James C. Carter..... 10 00
Lord & Taylor 10 00
Samuel Wilde's Sons..... 10 00
Charles C. Beaman..... 5 00
Poughkeepsie, First Reformed Ch., of which Henry L. Young, \$50... 69 02

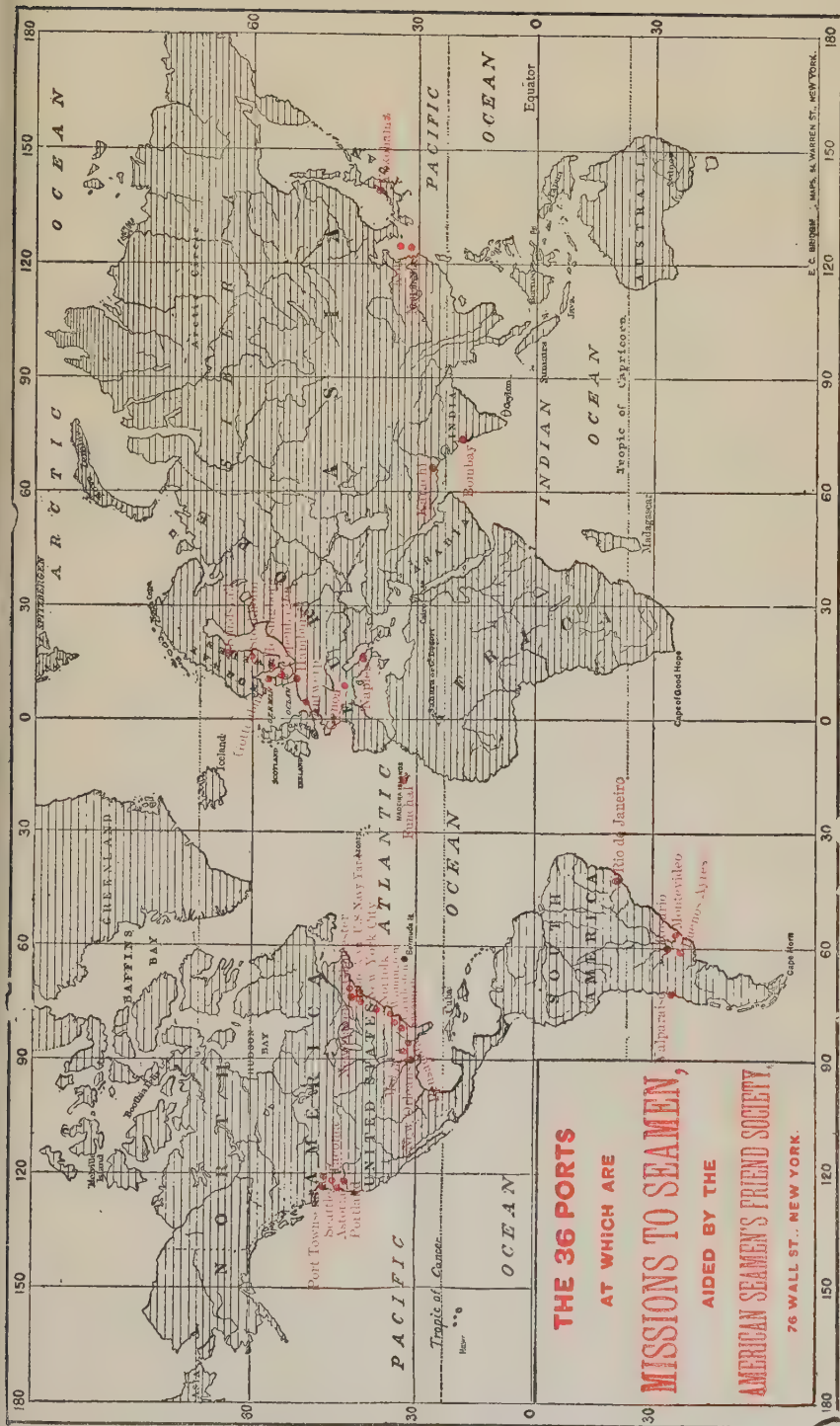
NEW JERSEY.

Glen Ridge, Congregational Sunday School, for library..... 20 00
East Orange, Brick Presbyterian Church Sunday School..... 9 39
Newark, Second Presbyterian Ch... 12 50

DISTRICT OF COLUMBIA.

Washington, Annie B. M. Craig, for a library in memory of David W. and Jane O. Mahon, with the text "The memory of the just is blessed." Prov. x: 7..... 20 00

\$1,096 99



THE
SAILORS' MAGAZINE

AND
SEAMEN'S FRIEND,

FOR THE YEAR ENDING DECEMBER, 1898.

*Wait cheerily, then, O mariners,
For daylight and for land ;
The breath of God is in your sail,
Your rudder is His hand.*

*Sail on ! the morning cometh,
The port ye yet shall win ;
And all the bells of God shall ring
The good ship bravely in !*

VOL. LXX.

NEW YORK :
AMERICAN SEAMEN'S FRIEND SOCIETY,
76 WALL STREET.

PREFACE.

The Seventieth Volume of the SAILORS' MAGAZINE contains much of value in regard to the ships and the sea, but nothing so important as its record of the work of the men who, in out-of-the-way neighborhoods of seaports, are turning many to righteousness; who, though they be obscure and unknown, shall shine as the stars forever and ever.

INDEX

TO THE

SEVENTIETH VOLUME

OF THE

SAILORS' MAGAZINE

AND

SEAMEN'S FRIEND;

FOR THE YEAR 1898.

PROSE.

	PAGE		PAGE
ACT at Once.....	347	DENMARK: Copenhagen.....	85, 185, 281, 376
Alabama: Mobile.....	30, 60, 124, 188, 220,	Drifting.....	277
	253, 317, 351,		
Anchored at Last.....	346	EDITORIAL Paragraphs.....	4, 35, 67, 99, 130,
Anchor of the Soul, An.....	116		168, 193, 226, 258, 290, 322, 354
Anniversary, The Seventieth.....	163	FACTS, Plain.....	16
Anniversary, New York Port Society, Sev-		Florida: Pensacola.....	93, 220
enty-ninth	5		
Argentine Republic: Buenos Ayres.....	25	GEORGIA: Savannah.....	93, 158, 253, 380
“ “ Rosario....	26, 121, 218 314	Germany: Hamburg.....	85, 282, 310
BELGIUM: Antwerp.....	86, 284, 377		
Birds, Lost.....	247	HARBOR, The Tidal.....	17
Book Notices.....	31, 63, 160, 224, 320, 383	Harbor, A.....	346
Bottles and Battle-ships.....	343	Harbors, Looking for.....	310
		Hatch, A New.....	182
CALIFORNIA: San Francisco	319, 351	Hearing Under Water.....	308
Captain, A good.....	360	Heroism	140
Chart, An Ocean.....	55	Holland: Rotterdam.....	348
Character, The Struggle for.....	385		
Chili, S. A.: Valparaiso.....	25, 251, 314	INDIA: Bombay.....	25, 119, 150, 217, 313
Clipper Past, The Day of the.....	279	“ Karachi	86, 119, 313
Compass in every Watch, A.....	216	Is All Well?.....	307
Connecticut; New Haven.....	58, 155, 252, 378	Italy: Naples.....	149, 311

	PAGE		PAGE
"JACKY" as He Was and Is.....	339	OBITUARY: Henry Augustus Hurlbut.....	4
Japan: Kobe.....	57, 314, 377	" Captain C. C. Duncan.....	138
" Nagasaki.....	121, 152, 285	" Wm. Whitmore.....	168
" Yokohama.....	56, 87, 120, 151, 217, 313	" John M. Wood.....	194
KOBE, Sketch of the Work in.....	234	" Andrew Hocking.....	204
LARS Hansen, the mate of the "Sunsdorp" ..	50	" Samuel Plimsoil.....	194, 227
Library? What is a Loan.....	2	" Thomas McGuire.....	382
Libraries, Loan.....	9, 38, 69, 100, 134, 168, 195, 229, 292, 325, 359	Ocean Life.....	18
Life Aboard a Man-of-war, Daily.....	240	Ocean, Nature in the.....	56
Life-saver who proved himself a Hero, A Cape Cod.....	216	Oregon: Astoria.....	94, 191, 254, 381
Lighthouse for Seamen's Souls.....	111	" Portland.....	31, 61, 126, 189, 318, 380
Living, Careless	24	PARABLE, A.....	118
Louisiana: New Orleans	125, 221	Pennsylvania: Philadelphia	123
MADEIRA: Funchal.....	58	Philip, Captain, The Faith of.....	276
Mahan, Captain.....	332	Pilot, The.....	22
" Maine," The Captain of the.....	107	Prayers in Fair Weather. Say your.....	309
Man Overboard, A.....	53	QUARANTINE, Curiosities of.....	263
Mariner, Songs of the Merchant.....	113	RECEIPTS ...	32, 64, 96, 128, 160, 192, 224, 256, 288, 320, 352, 384
Massachusetts: Boston.....	315	Report, Summary of Seventieth Annual... ..	166
" Gloucester.....	27, 87, 154, 251, 286, 315, 349	Rigging, Tattered.....	119
Mission, The Copenhagen Seamen's.....	136	SABLE Island.....	326
Mission, Sketch of the Norfolk.....	74	Sailor, A Changed.....	249
Mission, " " Sundsvall Seamen's.....	302	Sailors' Magazine.....	8
Mission, " " Valparaiso	42	Sailor, Reminiscences of a.....	70, 109, 178, 237, 262, 298, 330
Mission, " " Yokohama	260	Sailors, Spurgeon's Love for.....	213
Missionaries, The Young	14	Sailors? What shall be done for....	146, 179, 210, 245, 269
Missionary Spirit, The true	48	Sailor Work at Stockholm.....	235
NAVAL Academy, The.....	131	Sailors, Social Work Among.....	363
Naval Tragedy, A	102	Sailor's Rescue, The	370
Navy, Among the Japanese of the U. S....	123	Sails, Old.....	106
Navy, Firemen in life.....	273	Sea Hath Spoken," "The.....	144
Need and Supply, The.....	145	Sea, New Rules of the Road at.....	23
New York: Brooklyn.....	350	Sea, The Exploration of the.....	366
" New York City.....	349	Seamen, Japanese.....	73
" Catharine Mission, The.....	89	Seamen, Nagasaki, Japan. The Christian Endeavor Home for.....	199
" Navy Yard.....	29, 91, 121, 155, 187, 218,	Sermon, Annual	165
" Sailors' Home... ..	59, 89, 218, 317, 378	Ship is called "She," Why a.....	250
New Zealand: Dunedin.....	153	Shipowner's Soliloquy.....	6
No, or New?	39	Shipowners and Disappearance of British- born Sailors.	231
North Carolina: Wilmington.	350, 379		

INDEX.

vi

	PAGE		PAGE
Shore Greetings	82	VIRGINIA: Norfolk.....	60, 157, 220, 252, 350
South Carolina: Charleston....	60, 158, 253, 351	WAR, God's Hand in the.....	264
Story, A true Shark.....	20	Washington: Port Townsend.....	94, 223
Sun, Salt and Sailors	181	“ Seattle.....	31, 63, 94, 127, 159, 223, 255, 318
Sweden: Gothenburg.....	84, 184, 281, 374	“ Tacoma.....	62, 127, 159, 222, 254, 381
“ Helsingborg.....	183, 280, 373	Wave, The Great Tidal.....	300
“ Stockholm.....	83, 184, 250, 373	Worden, Rear Admiral.....	10
“ Sundsvall.....	84, 280, 374	Wreck of the “Asia,” The.....	208
“TELL Them”.....	303	YARNS in the Middle Watch.....	48, 239
U. S. NAVAL Academy, Information respect- ing the Religious Work of the.....	372		
U. S. Navy, The Enlisted Men of the.....	293		

POETRY.

	PAGE		PAGE
BALLAD of Apia Bay, A.....	161	NAVY, A Song of the.....	66
Battle-ship Stokers, Song of the.....	225	Our Country for the World	353
CROSS, The Shelter Signal of the.....	66	SAILOR's Bride, The.....	2
Curtain, At the Fall of the.....	258	Sails, Golden.....	130
FISHERMAN's Mother, The.....	34	Sea, A Message from the.....	65
Fisherman's Prayer, A.....	33	Sea, By the	322
HAVANA Harbor, In.....	98	Seashore Sermon, A.....	1
Helm, Midnight at the.....	193	Sea-Saws	321
Helmsman, The.....	321	Sea to Skye, Over the	290
Loss of the “ Birkenhead,” The	257	Seas, The Samaritan of the	353
“ Lost with all Hands”	97	Ships come in, When the Great Gray	289
Lux Veritatis.....	129	Shore, On a Lee.....	33
		Spliced.....	225

INFORMATION FOR SEAMEN.

SWEDEN, Helsingborg.....	K. I. Berg.
" Stockholm.....	J. T. Hedstrom.
" Sundsvall.....	Rev. E. Eriksson.
" Gottenburg.....	Christian Nielsen.
DENMARK, Copenhagen.....	Rev. A. Wollesen.
GERMANY, Hamburg.....	British & American Sailors' Inst., H. M. Sharpe.
BELGIUM, Antwerp.....	Antwerp Seamen's Friend Society, Rev. J. Adams.
ITALY, Genoa.....	Genoa Harbor Mission, Rev. Donald Miller.
" Naples.....	Naples Harbor Mission, Rev. T. Johnstone Irving.
INDIA, Bombay.....	Seamen's Rest, F. Wood, Superintendent.
" Karachi.....	Rev. W. H. Dowling.
JAPAN, Yokohama.....	Rev. W. T. Austen.
" Kobe.....	Edward Makeham.
" Nagasaki.....	John Makins.
CHILE, Valparaiso.....	Rev. Frank Thompson.
ARGENTINE REPUBLIC, Buenos Ayres....	Buenos Ayres Sailors' Home and Mission.
" Rosario.....	Rosario Sailors' Home & Mission, F. Ericsson.
MADEIRA, Funchal.....	Mission to Sailors & Sailors' Rest, Rev. G. Smart.
MASSACHUSETTS, Gloucester.....	Gloucester Fishermen's Inst., Rev. E. C. Charlton.
CONNECTICUT, New Haven.....	Woman's Sea. Friend Soc'y of Connecticut, Rev. [John O. Bergh.
NEW YORK, New York City.....	Capt. Wm. Dollar.
" Brooklyn, U. S. Navy Yard.....	Rev. G. B. Cutler.
VIRGINIA, Norfolk.....	Norfolk Port Society, Rev. J. B. Merritt.
NORTH CAROLINA, Wilmington.....	Wilmington Port Society, Rev. Jas. Carmichael.
SOUTH CAROLINA, Charleston.....	Charleston Port Society, Rev. C. E. Chichester.
FLORIDA, Pensacola.....	Pensacola Port Society, Henry C. Cushman.
GEORGIA, Savannah.....	Savannah Port Society, H. Iverson.
ALABAMA, Mobile.....	Mobile Port Society, Rev. R. A. Mickle.
LOUISIANA, New Orleans.....	New Orleans Port Society, Rev. R. E. Steele.
OREGON, Portland.....	Portland Seamen's Friend Soc'y, Rev. A. Robinson.
" Astoria.....	Rev. J. McCormack.
WASHINGTON, Tacoma.....	Tacoma Seamen's Friend Soc'y, Rev. R. S. Stubbs.
" Seattle.....	Seattle Seamen's Friend Society, Rev. Thos. Rees.
" Port Townsend.....	Pt. Townsend Sea. Friend Society, C. L. Terry.

Directory of Sailors' Homes and Private Boarding Houses.

Location.	Established by	Keepers.
PORTSMOUTH, N. H., No. 104 Market St	Seamen's Aid Society.....	James F. Slaughter.
BOSTON, Mass., N. Sq., Mariners' House	Boston Seamen's Aid Soc'y	Capt. J. P. Hatch.
" Phineas Stowe Sea. Home...	Lad. Beth. Soc., 8 N. Bennet	St. George C. Smith.
" Charlestown, 46 Water St.	Epis. City Mission.....	John Allen, Supt.
" East Boston, 120 Marginal St.	"	James M. Battles, Supt.
NEW BEDFORD, Mass., 14 Bethel Court.	Ladies' Br. N. B. P. S.....	E. Williams.
NEW YORK, N. Y., 190 Cherry Street...	Amer. Sea. Friend Society.	F. Alexander, Lessee.
" 52 Market St.....	Epis. Miss. Soc. for Seamen	H. Smith.
BROOKLYN, N. Y., 172 Carroll St.	Scandinavian Sailors' Home.	Capt. C. Ullenars, Supt.
" 112 First Place.....	Finnish Luth. Sea. Home.	
PHILADELPHIA, Pa., 422 South Front St.	Penn. " "	Capt. R. S. Lippincott.
BALTIMORE, Md., 418 South Ann Street	"	Miss Ellen Brown
" 1737 Thames St.....	Port Miss., Woman's Aux'y	{ Thomas Hansen, Supt. Miss Laura Lee, Matron
WILMINGTON, N. C., Front & Dock Sts.	Wilmington Port Society...	
CHARLESTON, S. C., 44 Market St.....	Ladies' Sea. Friend Society.	Capt. H. G. Cordes.
MOBILE, Ala.....	Ladies' Sea. Frnd Society.	
NEW ORLEANS, La.....	N. O. Sea. Friend Society...	Halvor Iverson.
SAN FRANCISCO, Cal.....	S. F. Sea. Friend Soc'y...	Capt. Melvin Staples
PORTLAND, Ore.....	Portland Sea. Frnd Soc'y.	Rev. A. Robinson.
NEW HAVEN, Conn.....	Ladies' Sea. Friend Society	Rev. J. O. Bergh, Sup't.

MARINERS' CHURCHES.

Location.	Aided by	Missionaries.
PORTLAND, Me., Fort St., n. Custom H.	Portland Sea. Frnd Soc'y...	Rev. F. Southworth.
BOSTON, Mass., 332 Hanover St.....	Baptist Bethel Society.....	" A. S. Gilbert.
" Bethel, 237 Hanover St.....	Boston Sea. Friend Soc'y...	" S. S. Nickerson.
" East Boston Bethel.....	Methodist.....	" L. B. Bates.
GLOUCESTER, Mass., 6 Duncan St.....	Gloucester Fish'men's Inst.	" E. C. Charlton.
NEW BEDFORD, Mass.....	New Bedford Port Society.	" E. Williams.
NEW HAVEN, Conn., Bethel, 61 Water	Woman's Sea. Friend Soc'y	" John O. Bergh.
NEW YORK, N. Y., Catharine c. Madison	New York Port Society...	" Samuel Boul't.
" 128 Charlton Street.....	" W. S. Branch.	Mr. John McCormack.
" 34 Pike Street, E. B.....	Episcopal Miss. Society...	Rev. A. R. Mansfield.
" 665 Washington Street.....	The Sea. Christian Ass'n...	" Stafford Wright.
" No. 341 West Street, N. R.....	Episcopal Miss. Society...	" W. A. A. Gardiner.
" 21 Coenties Slip.....	"	" Isaac Maguire.
" 53 Beaver St.....	Finnish Lutheran Sea. Ch.	" V. K. Dorchman.
BROOKLYN, N. Y., U. S. Navy Yard...	Am. Sea. Friend Society...	Mr. J. M. Wood.
" 31 Atlantic Avenue.....	New York Port Society...	
" 193 9th Street, near 3rd Avenue...	Dan. Ev. Luth. Sea. Miss'n.	Rev. R. Andersen.
" Erie Basin.....	Episcopal Miss. Society....	" Isaac Maguire.
" Scandinavian Seamen's Church,		
" William St., near Richard St....	Nor. Luth. Sea. Mission....	" Jakob Bo.
PHILADELPHIA, Pa., c. Front & Union...	Presbyterian.....	" H. F. Lee.
" N. W. cor. Front and Queen Sts...	Episcopal.....	" Francis W. Burch.
" Front Street, above Navy Yard...	Baptist.....	"
" Washington Ave. and Third St...	Methodist.....	" W. Downey.
" Port Missionary, 1420 Chestnut St.	"	" E. N. Harris.
BALTIMORE, Md., Aliceanna & Bethel Sts	Seamen's Un. Bethel Soc'y.	" G. W. Heyde.
" No. 815 S. Broadway.....	Port Mission.....	Mr. K. S. Willis, English.
NORFOLK, Va., Water St., near Madison	Norfolk Sea. Frnd Soc'y...	" S. Olsen, Scandinavian.
WILMINGTON, N. C.....	Wilmington Port Society...	Rev. J. B. Merritt.
CHARLESTON, S. C., 44 & 46 Market St..	Charleston Port Society...	" J. Carmichael, D.D.
SAVANNAH, Ga.....	Amer. Sea. Friend Soc'y...	" C. E. Chichester.
PENSACOLA, Fla.....	"	" H. Iverson.
MOBILE, Ala., Church St., near Water	"	Mr. Henry C. Cushman.
NEW ORLEANS, La., Fulton & Jackson.	Presbyterian.....	Rev. R. A. Mickle.
SAN FRANCISCO, Cal.....	San Francisco Port Society	" R. E. Steele.
PORTLAND, Ore.....	Amer. Sea. Friend Soc'y...	" J. Rowell.
		" A. Robinson.

AMERICAN SEAMEN'S FRIEND SOCIETY,

76 Wall Street, New York.

ORGANIZED, MAY, 1838—INCORPORATED, APRIL, 1833.

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OBJECTS OF THE SOCIETY.

ARTICLE II, (of the Constitution.)—The object of this Society shall be to improve the social and moral condition of seamen, by uniting the efforts of the wise and good in their behalf ; by promoting in every port Boarding Houses of good character, Savings' Banks, Register offices, Libraries, Museums, Reading Rooms, and Schools ; and also the ministrations of the gospel, and other religious blessings.

CHAPLAINS.—In addition to its chaplaincies in the United States, the Society has stations in JAPAN, CHILE, S. A., the MADEIRA ISLANDS, ICELAND, SWEDEN, NORWAY, DENMARK, GERMANY, HOLLAND, BELGIUM, FRANCE, ITALY, and INDIA. A list of the chaplains, who will always be ready to befriend the sailor, is given on the preceding page.

LOAN LIBRARIES.—An important part of the Society's work, and one greatly blessed of God to the good of seamen, is that of placing on board ships going to sea, libraries composed of carefully selected, instructive, and entertaining books, put up in cases containing between thirty-five and forty volumes each, for the use of ships' officers and crews. The donor of each library is informed when and where it goes, and to whom it is entrusted ; and whatever of interest is heard from it is communicated as far as possible. The whole number of new libraries sent out by the Society up to April 1, 1898, was 10,479. Calculating 12,305 reshipments, their 557,685 volumes have been accessible to more than 393,215 men. Hundreds of hopeful conversions at sea have been reported as traceable to this instrumentality. A large proportion of these libraries have been provided by special contributions from Sabbath-Schools. Twenty dollars furnishes a library.

THE SAILORS' HOME, No. 190 Cherry Street, New York, is the property of this Society, and is leased under careful, judicious restrictions. It is unsurpassed in comfort by any Sailors' Home in the world ; its moral and religious influences cannot be fully estimated, but many seamen have there been led to Christ. Destitute, shipwrecked seamen are provided for at the HOME. A missionary of the Society resides in the HOME, and religious and temperance meetings are held daily. The Lessee receives and cares for the savings of his sailor guests and a large amount has thus been saved to seamen and their families.

A list of the Society's periodicals will be found on the second page of the cover of this MAGAZINE.

